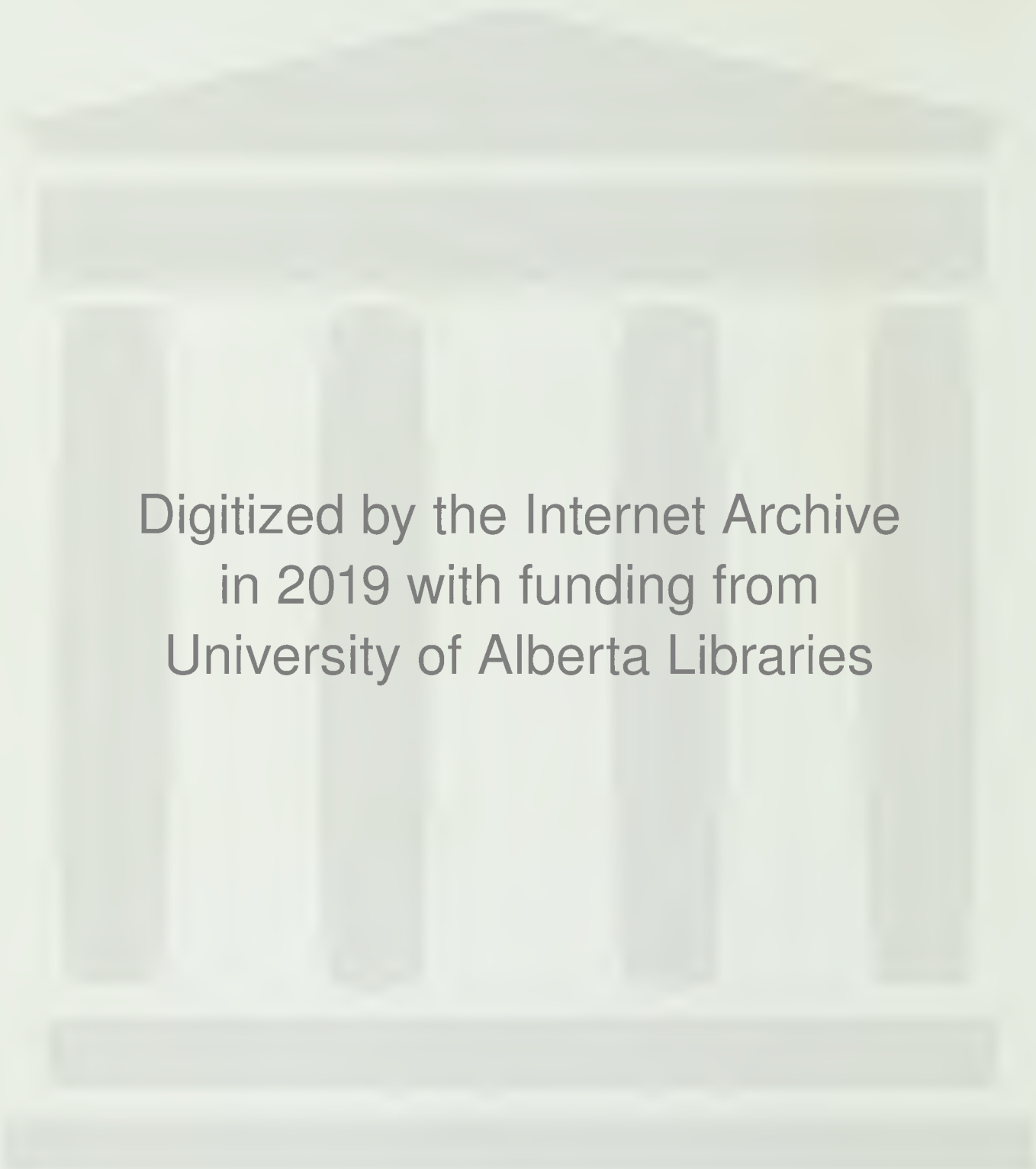


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Teacher's Manual





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Early Indian Cultures of North America

Teacher's Manual

To accompany Early Indian Cultures of
North America Discussion Picture Cards

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Early Indian Cultures of North America



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A View of Social Studies

A Conceptual Approach to Social Studies

Early Indian Cultures of North America assumes a conceptual approach to social studies. This is not meant to underplay the importance of factual information but it moves away from the learning of facts for their own sake. It supports the learner's natural tendency to organize his experience into meaningful sets of categories (concepts). Since it is intended that the student's categories be useful tools for further learning, this set of materials is organized around a widely used cluster of concepts.

Much learning consists of conceptualizing, that is, organizing experience into significant categories, or concepts. These concepts are individual and personal to the student and they evolve or grow as he encounters new ranges of experience. Concepts are formed when data are organized into patterns and the relationships represented in those patterns are recognized. Patterns, or clusters of concepts, can be presented to a student but will not be incorporated into his personal frame of reference until he has used them himself to organize data and to generate questions which can be asked concerning data. Thus, conceptual learning is an intellectually active process. Concepts are not learned by rote. A teaching approach that encourages conceptualization involves planning thinking experiences in which the same few concepts are used over and over again. As new data are examined and organized, the concepts are refined and take on increasing analytical power.

Concepts in this program are at different levels of abstraction. At the general, or global level are the concepts of *culture* and *culture change*. These concepts serve as useful categories for *synthesis*, that is, their use is integrative. When a student is putting together the whole pattern of relationships making up the Plains Indians' way of life, he is extending his concept of *culture* (way of life). When he identifies examples of invention, discovery, cultural diffusion and adaptation, and relates them to changes in a particular way of life, he is extending his concept of *culture change*.

Less abstract are those categories which make up the concepts of culture and culture change. Such categories as food, clothing, shelter, social organization, transportation, technology (tools), sex roles, arts and crafts,

music and dance, recreation, education, language and religion are known as culture elements (aspects, traits, variables, components). This set of categories and the relationships between them reflect the culture or life ways of a people. Therefore, this level of concept is useful for *analysis*. Using it, students can sort data, analyze them, hypothesize about relationships, and compare data found in one culture with those found in another. A second example of concepts at this level of analytic power is found in the types of culture change noted above: discovery, invention, diffusion and adaptation.

Thinking Processes (Inquiry).

To adopt a conceptual approach is not to de-emphasize the processes of inquiry (thinking). On the contrary, the two levels of concepts relate directly to two of the three commonly accepted modes of inquiry (John U. Michaelis, *Social Science Framework for the State of California*, 1969). Students use analytic concepts and the analytic mode of inquiry when they examine technology (tools) or clothing in one culture area or across several areas. They use integrative concepts and the integrative mode of inquiry when they synthesize information relating to a single tribe, to a culture area, or to North American Indian cultures generally. Although many thinking processes are used, the former stresses analysis; the latter, synthesis.

In planning learning activities, it is helpful to consider the thinking processes involved and consciously to provide students with the opportunity to develop these thinking skills. Some thinking processes often used in social studies are:

A. Gathering data.

1. Observing (looking, listening, feeling, tasting, and smelling). This includes gathering data by reading, examining pictures, interpreting maps, graphs and charts, watching events and interviewing subjects.
2. Recalling. Selecting relevant data from previous experience.

B. Organizing data.

1. Comparing. Identifying similarities and differences.

2. Classifying. Grouping items together on the basis of common attributes.
3. Defining. Ascertaining the meaning of a term by means of synonym, analogy, demonstration or description.
4. Analyzing. Breaking a topic or problem into its parts.
5. Synthesizing. Putting items together to form a new whole.

C. Interpreting data.

1. Inferring. Drawing implications that go beyond observations.
2. Generalizing. Recognizing relationships between two or more concepts.
3. Evaluating. Assessing data, sources, conclusions.

D. Applying findings.

1. Hypothesizing. Using known information to make "If . . . then . . ." statements.
2. Predicting. Forecasting from knowledge of existing relationships.

Concepts and Modes of Inquiry.

Some tasks emphasize identifying the component parts of a culture or of culture change. This taking apart or analysis utilizes the analytic concepts outlined above

and leads to specific insights or understandings. Other tasks emphasize creating an integrated view of a culture as a whole. This "putting together" or synthesis leads to a summation of the distinctive life ways of a particular group. These modes of inquiry are schematized in Figure 1.

Values.

Fully understanding another culture is impossible, yet understanding is a major goal of social studies. To understand a culture at all one must have some knowledge of the belief-value system of its people. What was important to them? How do we know? Did they act consistently on the things they considered important? How did they punish those who did wrong? How did they raise their children to hold the same values they did? Above all we must ask why they valued the things they did. Would the values we hold be helpful in the context in which they lived?

A student may adopt the role of a real or imaginary historical figure and explain or support his actions as persuasively as possible in order to develop an understanding and appreciation of another point of view. Unfinished stories, role playing and values sheets allow a student to stand "in the shoes" of someone else and to try to determine how he would choose to act.

When values are examined in the light of a particular problem or issue, alternatives and their consequences can be considered and a course of action recommended.

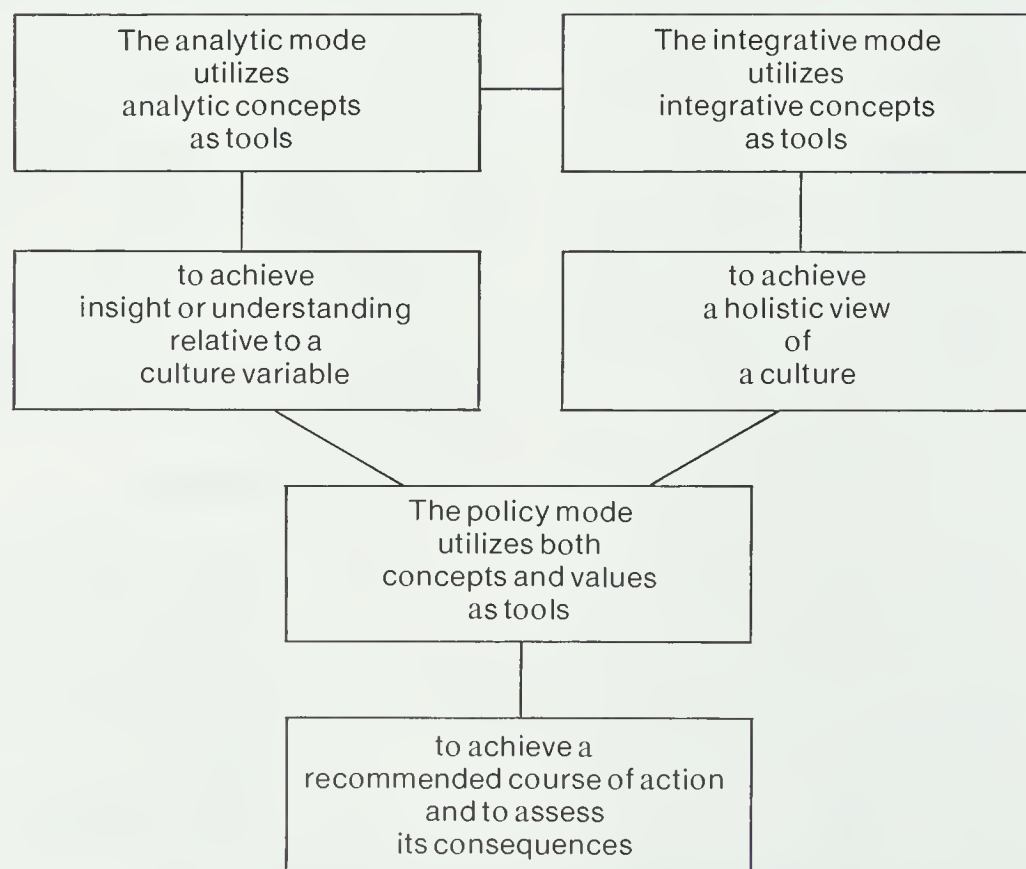


FIGURE 1. MODES OF INQUIRY WITH LEARNING OUTCOMES

This mode of inquiry or problem-solving is known as the *policy mode*. When students are working in the policy mode, the teacher's major role will be that of clarifier.

Skills.

It is important to keep sight of multiple objectives in social studies. Recent programs have tended to emphasize conceptual objectives, inquiry objectives and affective objectives (attitudes and values). However, skill objectives are also important. These include at least the following:

A. Research skills.

1. Locating relevant data in a wide variety of sources and recording it accurately and systematically.
2. Identifying bias and gathering a balanced sample of data.
3. Interpreting events in sequence and relating them to each other.
4. Interpreting maps, graphs and tables.
5. Devising an outline for gathering written information and a questionnaire for gathering oral data.

B. Communication skills.

1. Planning with other members of a group, sharing a task and relating findings to those of others in the group.
2. Presenting findings through the preparation of appropriate maps, tables, displays, oral and written reports.

The development of map and globe skills is not an end in itself nor is it something that need be achieved prior to the study of particular cultures, historical events and developments. Activities to develop the ability to interpret maps and to record and present information in map form can be integrated with the study of culture areas or historical events. However, although skill development may be *incidental* to the achievement of larger objectives, it should not be *accidental*. It requires planning.

Planning For Social Studies

Use of Resources.

Early Indian Cultures provides the core for the study of Indian cultures in all eleven culture areas of North America. It is a rich resource, but far from complete. Teacher and students will need a wide range of materials in print and other media to supplement it. This manual

provides a guide to related children's books, both fiction and non-fiction, and to such materials as films, filmstrips and music. However, other relevant material will be available locally, and not all titles listed will necessarily be on hand. Visits to museums, archives and restored historical sites will enliven the program.

Students tend to be expert collectors of artifacts when their interest is aroused. By encouraging them to borrow from family members and older residents of the community, a fine resource of historical photographs and objects can be accumulated. Additional data can be gathered and skills developed by having students record interviews with older people. With careful planning, a venture into oral history can provide a good social experience both for children and for residents of a local retirement home.

Joint planning with students, with other teachers, and with the school librarian or resource teacher is imperative if effective use is to be made of resource materials. By giving the librarian a general schedule of the Social Studies course and by providing resource lists in advance, the availability of materials will be facilitated. Students need the opportunity to use extensively the resources of their classroom, their school library, their district resource center and their community.

Learning Activities.

The discussion questions and learning activities provided in this manual are not intended to limit either the scope or the sequence of the program. They are intended as examples from which both teacher and students can generate many more. In planning learning activities and arranging them in a unit of study, it is helpful to think in terms of opening activities, developing activities and concluding activities. Openers are those that arouse interest, raise questions, identify problems, focus on issues, or in some way initiate a unit. Most of the learning activities provided will serve as developers — activities designed for data collection and organization, for skill-building, for discovering relationships. Activities that provide for synthesis, summary, review, consolidation, sharing of insights, and evaluation of learning may be chosen as conclusers.

Teachers are encouraged to prepare activities that can be independently selected and undertaken by students. Many of the learning activities in this manual can be so used. The first few of each section are asterisked for this purpose. They may be photocopied, cut out and mounted on file cards to form student job cards.

Four Basic Approaches.

Various approaches to the study of Indian cultures are represented schematically in Figure 2. The four suggested approaches may be integrated with each other in a variety of ways.

Culture aspect	Culture Areas	
	One area	Two or more areas
Single aspect	1. Specific study (e.g., Food in the Great Basin)	2. Theme study (e.g., Food in early Indian cultures)
Two or more aspects	3. Integrative study (e.g., Plains Indian way of life)	4. Comparative study (e.g., Ways of life of the Plains and Northwest Coast)

FIGURE 2. Planning Approaches

Example 1. The class divides into three groups each with a culture area to study, perhaps the Arctic, Subarctic or Northeast. Within each group, individuals or teams have specific questions to pursue. This procedure involves at least three phases:

- a. **First phase.** Specific study of single culture aspects (Approach 1). Different students study such topics as the physical setting, food, shelter, dress, social organization (family, community, larger), man's role, woman's role, education (including child rearing), arts and crafts, music and dance, language and communication, recreation, technology (tools), transportation, beliefs and values. Each student or team prepares a report with a display for sharing.
- b. **Second phase.** Students studying different aspects of the same culture meet together, share their reports, summarize their findings and examine the relationships between the aspects they have been studying separately. They will no doubt have already worked together quite a bit and shared the resources available, but at this stage they meet to "put it all together" for the culture they are studying. This is an integrative phase (Approach 3).

Alternatively, students studying the same culture aspect in different settings come together and by sharing their findings, follow a theme study through several areas. The team studying food (obtaining, preparing, preserving food and eating food) find similarities and differences in food practices in the Arctic, Subarctic and Northeast (Approach 2).

- c. **Third phase.** Groups dealing with any two or with all three of the culture areas, having

planned integrated reports, share them with each other. The sharing of findings, displays and summary charts lays the groundwork for considering similarities and differences between culture areas (Approach 4).

Example 2. As a teacher you may prepare five, ten or fifteen "stations" each of which relates to a particular aspect of culture. Each station includes a task or set of closely-related tasks and some or all of the resources necessary for dealing with the task. Tasks can relate to physical environment (including map, graph, chart and picture interpretation) and to each of the culture aspects: food, shelter, dress, social organization, male and female roles, education, technology, transportation, arts and crafts, music and dance, language, games and toys and belief-value system.

- a. **First phase.** Students are divided among stations to carry out the tasks involved. As they finish tasks they move from station to station (Approach 1).
- b. **Second phase.** When students have completed a minimum number of tasks, they are brought together to share their findings, to summarize, and to focus on the relationships among the findings on each task (Approach 3). The emphasis in this phase is on discovering the relatedness of culture elements and, therefore, the coherence of the culture or way of life.

Example 3. A single card or group of cards is used to focus on a culture area. Students frame and refine a set of questions indicating what they want to learn about that culture. Data relating to their questions are collected, sorted, and categorized (Approach 1 or 2). Data-retrieval charts are especially useful for this purpose. Finally, in this as in other examples, the class seeks to synthesize its findings and to find relationships among answers to the various questions the students had raised (Approach 3).

Teaching Strategies.

Concept formation and extension. A set of related concepts is in fact a set of categories which may have emerged from the sorting (classifying) of data and which can be used for the gathering and processing of data. Therefore, when a particular cluster of concepts is being used it can be helpful to create a data-retrieval chart. The chart makes the concept cluster explicit and can be used to record observations, similarities and differences, or summary statements. Alternatively when a large number of observations has been made, they can be grouped

in response to the question, “Do any of these things belong together?” When all the observations have been grouped and additional observations suggested by the grouping have been added, a chart can be constructed to summarize the findings.

In the teaching strategies for concept formation and concept extension, observations or items are grouped and the criteria for grouping them are examined. For example, hunting, gathering and farming might be grouped together as subsistence techniques or, in student terms, ways of getting food. The question might arise as to whether the rain dance belonged in that category or group. In deciding whether to include or exclude the rain dance, the criteria for inclusion are clarified, i.e., the boundaries of the concept are established. In this way a concept is formed or extended.

Generalizing. A generalization may be considered as a statement of the relationship between two or more concepts. When students learn to identify relationships between culture aspects, they are learning to make accurate generalizations, e.g., people who meet their needs for food and clothing by hunting have temporary houses so they can follow the game.

When students have made many observations about people of a given culture and have recorded or summarized their observations, it is useful to ask them if they can see a relationship between any two culture aspects. At first they may comment on the relationship of food and clothing, “They eat the inside and wear the outside of the caribou.” They may shortly go beyond the relationship of two culture aspects and note that in a hunter/gatherer culture the men do the hunting and the women the gathering. Religious beliefs relate to animal spirits. Animal subjects pervade art which may be the preserve of men even though women practice useful crafts. The camp is the responsibility of women including erecting and dismantling houses and carrying out all the work of the camp. Community size is directly associated with availability of game.

From generalizations about the relationship of two culture aspects, the students have moved to seeing culture as an integrated network of relationships. Generalizations have, in fact, helped them to arrive at a concept of culture as *a distinctive way of life*.

Hypothesizing. Generalizations and conclusions reached through the study of one culture area or culture aspect form the basis for making hypotheses about another culture area or culture aspect. Once a student has identified relationships between culture aspects, he has a basis upon which to formulate, “If . . . then . . .” statements. Having studied Mesoamerica, he may hypothesize, “If Indian people farm in an area where there is little rain then one of their gods will be a rain god.” Upon gathering data about Indians of the Southwest he

discovers that they have many ceremonies in which water is of central importance and that their beliefs about the spirit world involve water. His generalizations are extended somewhat and he may now hazard the conclusion that a culture’s religious beliefs are always related to the ways it gets its food.

In approaching the Mandan Indians, he formulates the hypothesis that, “If the buffalo are really important to the Mandan, their ceremonies will involve the buffalo.” By examining available sources he is able to confirm his hypothesis. His interest has been heightened by studying a new culture area in order to confirm or refute his own hypotheses.

Statements of the following types may be prepared by students and can be productively used to guide study:

- 1. If _____ then we will expect to find _____.
- 2. If _____ then we will not expect to find _____.

Data-retrieval charts. A chart can be used, as the one in Figure 3 is, to summarize specific data in order to reinforce a single idea, in this case that comprehensive and intensive use is made of scarce resources. Drawing the data together in summary form serves to emphasize the point. Other data-retrieval charts more explicitly display a cluster of related concepts or categories. For example, Figure 4 provides a framework for systematizing data about basic needs. Such a chart is particularly useful for directing students toward the search for relationships among three culture aspects (in this case also three basic needs). “Can you see some relationship between means of obtaining food and the type of house constructed?”

Using Resources: The Caribou How do people of the Arctic and Subarctic use available resources?	
Part	Uses
Meat	Major food in season; dried for winter (liver — delicacy)
Antlers	Steamed, straightened and pegged to form harpoon shaft, fish hooks, spoons, jewelry
Skin	Clothing (8 skins for a man's outfit, 7 for woman's, 4 for child's), tents, covers for kayak and umiak, covers for sleeping platform, sleeping robes, diapers, bags
Sinew	Split for thread, plaited for cord, attached to bow for resilience
Blood	Glue for connecting, wood, bone, horn
Marrow	Soup
Bones	Needles, knives

FIGURE 3. DATA-RETRIEVAL CHART(USING RESOURCES)

Meeting Basic Needs How do groups of people meet their needs for food, clothing and shelter?			
Need	Tribe/Area		
	Nootka Northwest Coast	Blackfoot Plains	Huron Northeast
Way of Meeting it			
Main Foods			
How Obtained			
Clothing			
Materials			
House-type			
Materials			

**FIGURE 4. DATA-RETRIEVAL CHART
(MEETING BASIC NEEDS)**

Figure 4 also provides the basis for comparative study of two or three Indian groups. Questions can be asked about similarities and dissimilarities between groups on each of the three culture aspects under consideration. "In what ways were the Nootka and the Blackfeet alike in meeting their need for food?" "How were they different?"

Figure 5 depicts a data-retrieval chart designed explicitly to focus attention on the relationships between several culture aspects. The identification of relationships reinforces the concept of culture as a coherent or distinctive way of life.

How are culture aspects related?				
Culture Area	Culture Aspect			
	Means of Subsistence	Games and Toys	Major Dances	Related Beliefs
Northwest Coast				
Plains				
Great Basin				
Southeast				

FIGURE 5. DATA-RETRIEVAL CHART (RELATIONSHIPS)

Evaluation of Learning.

The topic of evaluating learning is a complex one and it cannot be dealt with in great detail in the present manual. However, consistency between learning objectives and the means used for evaluation is essential. Consequently, if it is a student's data-gathering skills which are to be assessed, he must be provided with an opportunity to gather and organize data. If it is his ability to

generalize that is to be assessed, the student may be presented with a chart showing summary statements and asked to record the relationships he observes between items. If it is his ability to formulate and test meaningful hypotheses which is to be assessed then he should be afforded the opportunity of formulating hypotheses and testing them in new material.

The Card Set

Choice of the Pictures.

The discussion pictures were chosen with the intent of depicting aboriginal cultures at the time of contact with the Europeans. Therefore, no single time period is represented; contact was earlier along the eastern seaboard and in Mexico and the Southwest than in the other areas. Long after native cultures had ceased to exist in unmodified form in most of the Southeast and in parts of the Northeast, those of the Arctic and Great Basin remained basically unmodified. In the remoter parts of Mexico today there still exist cultures little changed by European contact.

The task of choosing pictures to show solely aboriginal life is not an easy one. To meet this requirement fully, it would have been necessary to commission paintings for almost all cards in all areas, or to rely too heavily on the carefully posed photographs of Curtis in those areas he covered. Similarly some of the best early paintings of Catlin (1830's) and others and the early photographs of Hillers (1870's) and others would have had to be avoided as they show firearms, metal cooking pots, glass beads, or other items of European manufacture even though they otherwise depict distinctive aspects of aboriginal culture. These early paintings and photographs have a value for Social Studies in and of themselves and we felt they should be used. You will find, therefore, a variety of picture data ranging from the early engravings of de Bry based on earlier water colors by John White (1590's), to early photographs by Hillers (1870's), to later paintings by Janssen, to modern photographs of aboriginal objects, to paintings commissioned especially for this set of discussion cards. Hopefully, the different media employed will provoke discussion as well as the content of the picture themselves.

Organization of the Cards.

The 40 cards are divided into two subsets of 20 cards each. The first subset (Cards 1-20) contains a culture area map (Card 1) and 19 picture cards which relate to those culture areas in which agriculture was practiced. These culture areas arranged in order of most intensive to least intensive farming are Mesoamerica (Cards 2-4),

the Southwest (Cards 5-8), the Southeast (Cards 9-11), the Northeast (Cards 13-16) and the Plains (Cards 17-20). The second subset (Cards 21-40) covers those culture areas in which agriculture was not practiced. These areas are the Great Basin (Cards 21-23), California (Cards 24-26), the Plateau (Cards 27-29), the Northwest Coast (Cards 30-34), the Subarctic (Cards 35-37), and the Arctic (Cards 38-40).

A Topical Approach.

For the sake of clarity and simplicity a set of 14 culture aspects has been selected to provide a basis for analyzing any culture, for examining relationships and for synthesizing observations. The 14 culture aspects are presented in Figure 6 in the form of a data retrieval chart. Each culture aspect is not only a concept itself but may be regarded as representing a cluster of concepts, e.g., the aspect of food may be considered to contain the concept cluster: obtaining food, processing food, preserving food and eating food.

Culture Area (Tribe or Group)	
Culture Aspect	Summary
1. Food (obtaining, processing, preserving, eating)	
2. Shelter (house type, other buildings)	
3. Dress	
4. Social Organization (family, community, special societies)	
5. Man's Role	
6. Woman's Role	
7. Education (including child rearing)	
8. Technology (tools for household, hunting, gathering, building, . . .)	
9. Transportation	
10. Games and Toys	
11. Language and Communication	
12. Music and Dance	
13. Arts and Crafts	
14. Beliefs and Values	

FIGURE 6. DATA-RETRIEVAL CHART (CULTURE)

A cluster of concepts tends to be heuristic, that is, it raises questions for inquiry. A number of potential ques-

tions are presented here under each aspect. These questions are by no means exhaustive. They are merely illustrative of the way in which a culture aspect approach may be used to generate questions to guide study.

- Food.**
 - What foods did the _____ Indians use?
 - How did they get these foods?
 - Where did they get these foods?
 - Who obtained the food? The men? The women? Both?
 - How did they prepare each food?
 - Who prepared the food?
 - Did they keep food from one season to another? How?
 - Which foods were special treats? Why?
 - How did they learn which foods to avoid?
 - Can we say something that is true of most or all the foods they used?
- House-type.**
 - What kind(s) of houses did the _____ Indians have? What shape were the houses?
 - What materials were used?
 - Were houses permanent or temporary?
 - If they were temporary, what parts of them were saved?
 - Who built the houses?
 - Who owned the houses? Who inherited the houses?
 - How many houses were built together?
 - What would be found inside a house? How was it furnished?
- Clothing.**
 - What style of clothing was used by men? Women? Children?
 - What materials were used for clothing?
 - How were the materials obtained? By whom?
 - Who made the clothing?
 - Was different clothing used for special or ceremonial occasions? How was it different?
 - How was clothing decorated? By whom?
 - Were styles influenced by other groups? How?
 - How was the clothing related to location and climate?
- Social organization.**
 - Who made up a family? How many generations?
 - How large were families?
 - Did men have more than one wife? Did women have more than one husband?
 - Were there clan groups or subtribes?
 - Who had the power? Were there priests? Chiefs? Nobles? Shamans? Councils? If there were, what did they do?

How large was a community? Did the size of the community vary from one time of year to another?

Were there any special or secret societies? Who belonged? How did they join? What did the societies do?

Was there any organization beyond the community level?

5. **Male and female roles.**

&

6. What did the men do? The women? The boys? The girls?

Were there some things done only by people of one sex? Which things?

Were some things done by people of both sexes? Which things?

What is true of all the things women did? The things men did?

7. **Education (including child rearing).**

How were children taught what was right and good among the _____ Indians?

How did boys learn what would be expected of them as men? How did girls learn what would be expected of them as women?

How did children develop the skills they would need as adults?

All this learning took place outside schools. Were schools important? Why?

Are there differences in the ways we learn what is expected of us as adults? In the ways we develop our skills? Why?

Were children disciplined? If so, how?

8. **Technology (tools).**

What tools and equipment were used in the household?

What tools and weapons were used in gathering? Hunting? Tilling? Warfare?

What equipment was used for games? Music? Other uses?

Who made the tools?

What were they made of?

Were they decorated? How?

What value was placed on the tools?

What was each tool used for? What tasks were accomplished using it?

9. **Transportation.**

What means of transportation were used? Why?

Were vehicles for land or water transportation constructed? If so, by whom? With what materials? How long did it take?

Were animals used as beasts of burden? How were they used?

Was transportation important? Why?

10. **Games and toys.**

What games and toys did the _____ Indians have?

Who played the games or used the toys?

Can you group the games in any way?

What skills if any were required to play a particular game? Were those skills important to the _____ Indians? Why?

How many people joined in the game? Did others watch? Did they bet on the outcome?

Did people from more than one community gather for the games?

How did the games relate to other aspects of their way of life?

11. **Language and communication.**

Did the language have terms with particular significance in view of the environment?

Did they have a written language? If so, who learned to read and write?

Did they have other forms of language? Picture accounts? Sign language? If so, how and why did these develop?

12. **Music and dance.**

What musical instruments were used? How were they made? Who made them? Who used them?

On what occasions was music used?

What particular dances were commonly performed?

Were they performed in secret? In public?

Who participated in the dance?

What importance did the singing and dancing have?

What dances, if any, were seasonal? Why?

Were dances associated with events in the life-cycle? Birth? Initiation? Puberty? Death?

13. **Arts and crafts.**

What crafts were most highly developed among the _____ Indians? Why?

How were craft objects used? By whom?

Who practiced each craft?

What materials were used? How were they obtained?

Did decorative or ceremonial objects differ from everyday objects? How?

What useful tools and pieces of equipment were decorated? How?

What tools were used in each craft?

Was body or clothing decoration practiced? How?

14. **Legends, beliefs and values.**

What things were valued (important) among the _____ Indians? Why?

What skills were valued?

What other (non-material) things were valued?
(e.g., names, songs, dances)
Why were these particular things valued?
How do their legends and stories show what was
important to them?
What did they believe about their origins? About
the afterlife?
How were beliefs and values passed from one gen-
eration to the next?
Are there any particular customs (e.g. funeral
customs) which tell us about their beliefs?

Selecting cards for a topical approach. Figure 7 ana-
lyzes the extent to which each card is suitable for con-
sideration of any one of 14 culture aspects. If the teach-
er wishes to take a topical or thematic approach he need
only select those cards which are indicated as appro-
priate. In each case by observation and reading, stu-
dents can gather data related to the aspect under con-
sideration.

	Food	Dress	House Type	Social Organization	Man's Role	Woman's Role	Education	Technology	Transportation	Games & Toys	Music & Dance	Arts & Crafts	Communication	Religion & Legend
MESOAMERICA														
2. Ancient Cities	b		X	X	X		X							X
3. Warfare		X			X		X				X			X
4. Picture Writing		X		X	X		X	X			X	X		
SOUTHWEST														
5. Pueblos	X		X	X										
6. Kachinas		X		X	X		X		X		X			X
7. Pottery		X	X			X		X			X			
8. Kiva	X	X	X	X	X		X			X	X			X
SOUTHEAST														
9. Daily Life	X	X	X	X	X		X	X						X
10. Secotan	X	X	X	X	X		X			X				X
11. Ball Game		X		X	X	X	X	X	X	X	b			X
NORTHEAST														
12. House	X		X	X		X					X			X
13. Village	X	X	X	X	X	X	X	X	X		X			
14. Masks				X	X					X	X			X
15. Dance		X		X	X		X	X	X	X	X			X
PLAINS														
16. Buffalo	X	X			X		X							
17. Communities	X	X	X	X	X	X	X	X	X	X		X		X
18. Culture		X		X	X	X	X	X	X					
19. Games	X	X	X	X	X	X	X	X		X				
20. Dance	X	X	X		X		X			X	X			X
GREAT BASIN														
21. Culture	X	X	X	X	X		X	X			X			
22. Seed Gathering	X	X				X	X	X		b	X			
23. Children	X				X	X	X	X		b				
CALIFORNIA														
24. Acorn	X	X	X		X	X	X	X			X			
25. Basketry		X				X					X			
26. Dance		X	X	X	X					X				X
PLATEAU														
27. Fishing/ Hunting	X	X		X	X	X	X	X			X			
28. Houses			X	X			X							
29. Gathering	X	X				X	X							
NORTHWEST COAST														
30. Culture	X	X	X	X	X		X	X		X	X			X
31. Weaving		X	X			X	X	X			X			
32. Tsonoqua		X				X				X	X			X
33. House			X	X	X		X				X			X
34. Dance		X	X	X	X					X	X			X
SUBARCTIC														
35. Camps	X	X	X	X	X	X	X	X						
36. Hunting	X	X			X	X		X						
37. Dance		X								X	X			X
ARCTIC														
38. Walrus Hunting	X	X	b	X	X		X	X						b
39. Scraping Skins		X				X	X		b					
40. Loading Dogs		X	X	X	X	X	X	X						

FIGURE 7. INDEX OF CULTURE ASPECTS BY CARD

Title Card 1: Map



A Culture Area Approach.

A culture area can be defined as a geographically continuous area in which cultures are more similar to each other than they are to cultures in adjacent areas. Culture areas are arbitrary classifications of data aimed at systematizing masses of detail. A culture area classification employed by one scholar differs to some degree from that employed by any other scholar. These differences, however, are by and large at the margins or borders of the culture areas where one could with impunity toss a coin to decide whether a certain tribe belonged in this culture area or that one. Even though culture area boundaries are marked with a single line on the map, they are in actuality somewhat fluid. At their borders, all culture areas blend into each other. A considerable number of different ethnologists have divided North America into culture areas. That they have arrived at much the same core areas emphasizes the historical reality of these areas in spite of their somewhat arbitrary borders. The core areas are end products of long-standing cultural traditions which extended backwards in time from European contact into prehistory. Archaeological research has begun to demonstrate the long stability of many of the culture areas of native North America.

The ancestors of American Indians and Eskimos arrived in North America from Asia via Bering Strait at a very distant time in the past. How far distant is by no means certain, but the route is. There is no logically possible alternative to Bering Strait as the route of access to North America and thence South America. All culture areas on the two continents have disclosed archaeological evidence of the presence of man and culture 5,000 years ago, long before the invention of ocean-going vessels in Old World cultures. The earliest clear evidence is that reported by R.S. MacNeish at Ayacucho in Highland South America which indicates the presence of man 22,000 years ago and probably even earlier. Future archaeological research will undoubtedly produce evidence of equal or greater antiquity for the ancestors of the American Indian in North America.

The statements in the preceding paragraphs should not be taken to mean that the ancestors of, for example, the Aztecs (or any other group) picked up their culture intact and moved from Siberia to Mexico. The prehistoric record of American Indian cultures is very much one of culture growth and change within the confines of North America. The original peoples were hunters, and gatherers of wild plants, and along the sea coast, fishermen and sea mammal hunters. By 3,000 BC, the peoples of Mesoamerica had developed cultivation of crops, and these practices along with corn, beans and squash spread northward and were taken up by the peoples of the Southwest, Southeast, Northeast and Plains long before European contact. The other culture areas underwent cycles of culture growth and change along different lines of economic endeavor. Certain ideas and technical innovations may well have spread to the Americas from the Old World in prehistoric times, but migrations of large numbers of people other than via Bering Strait are still pretty much ruled out by lack of sufficient evidence.

By the time of European contact, the culture areas as shown on the map were reasonably well defined with the possible exception of the Plains. Plains culture with its tipi-dwelling, feather-wearing, buffalo-hunting, horse-back-riding way of life developed after the European introduction of the horse, but before any contact between Plains Indians and Europeans. Some Plains Indians in pre-horse times were sedentary agriculturalists and could have been grouped with the Northeast and Southeast

tribes. Others were collectors of wild food, scavenging the foothills of the Rockies, and could have been classified with the Great Basin and Subarctic cultures. The spread of the horse and horse technology north from Mexico changed all this, and there emerged the distinctive way of life which the uninformed visualize as *the* culture of *the* American Indian. Hopefully, this set of picture cards will help correct this erroneous impression.

A brief note on Indian language is in order at this point. There is no such thing as "an Indian language." At the time of Columbus there were at least 600 mutually unintelligible languages spoken in North America. Some of these were as closely related as, for example, German and English, whereas, others were as unrelated as English and Chinese. There is no 100 percent correlation between language and culture except in the Arctic. In the other culture areas, peoples with radically different languages were often identical in other aspects of culture.

Early Indian Cultures of North America: Teacher Bibliography

Driver, Harold. *Indians of North America*. (University of Chicago, 1961). A very useful book organized by culture aspect with culture area summaries under each. Comprehensive.

Jenness, Diamond. *The Indians of Canada*. (National Museum of Canada, 1955). A detailed study of Canadian Indians. Part I is organized by culture aspect and Part II by area.

Underhill, Ruth M. *Red Man's America*. (University of Chicago, 1953). Although ostensibly limited to the contiguous United States, this book includes those groups which span the boundary. It is organized by culture area and presents brief culture aspect summaries at the end of each chapter.

Early Indian Cultures of North America: Student Bibliography

Baity, Elizabeth. *Americans Before Columbus*. (Viking, 1963). Semi-fiction, easy-to-read, and well illustrated account of Indian life in early times.

Baldwin, G. C. *How Indians Really Lived*. (Putnam, 1967). Through detection and deduction, modern archaeologists and anthropologists have reconstructed the daily life of North American Indians. For good readers.

Brewster, B. *The First Book of Indians*. (Watts, 1950). A book for young readers about the origin and locations of Indian tribes.

Dorian, Edith and Wilson W. *Hokahey! American Indian Then and Now*. (Whittlesey House, 1957). Examines culture areas and culture traits of American Indians.

Fenner, Phyllis. *Indians, Indians, Indians: Stories of Teepees and Tomahawks, Wampum Belts and War Bonnets, Peace Pipes and Papooses*. (Watts, 1950).

A collection of seventeen stories and excerpts from books about Indians. Introduces some excellent titles.

Hofsinde, Robert. *The Indian and the Buffalo*. (Morrow, 1961). Very readable information about the many ways in which the Indian depended upon the buffalo.

Hofsinde, Robert. *Indian Games and Crafts*. (Morrow, 1957). Includes twelve Indian games as well as some crafts and hobbies.

Hofsinde, Robert. *Indian Hunting*. (Morrow, 1962). Describes their methods and abilities as hunters.

Hofsinde, Robert. *Indian Medicine Man*. (Morrow, 1966). Examines the work of medicine men from six tribes: Sioux, Iroquois, Apaches, Navaho, Ojibwa and Northwest Coast. The shaman plays an important role in Indian society.

Hofsinde, Robert. *Indian Music Makers*. (Morrow, 1967). Contains words and music for some Indian songs as well as information about music making.

Hofsinde, Robert. *Indian Picture Writing*. (Morrow, 1959). An easily understood account of picture writing methods.

Hofsinde, Robert. *Indian Warriors*. (Morrow, 1965). The Indian author describes the weapons, clothing and charms of seven tribes.

Hofsinde, Robert. *Indians at Home*. (Morrow, 1964). Depicts the various types of houses constructed by Indians.

Hofsinde, Robert. *Indians on the Move*. (Morrow, 1970). A study of transportation methods of the nomadic tribes. Good illustrations.

Holling, C. H. *Book of Indians*. (Platt, 1962). A portrayal of Indian legends, traditions, and daily life for young readers.

Hunt, Ben. *The Golden Book of Indian Crafts and Lore*. (Golden, 1954). Includes directions for performing ritual dances as well as other information on Indian lore.

La Farge, O. *The American Indian*. (Golden, 1960). A special edition for young readers with many illustrations and photographs.

La Farge, O. *A Pictorial History of the American Indians*. (Crown, 1956). Good.

Leechman, Douglas. *Native Tribes of Canada*. (Gage, 1971). Indians are described tribe by tribe in this anthropological study. A folktale from each region is included. For better readers.

Morris, L. *The American Indian as a Farmer*. (Melmont, 1963). Relates nine stories each one devoted to the raising of a special crop.

Thwaite, A. *Owl in the Tree*. (Oxford, 1963). A book of poems.

Early Indian Cultures of North America: Filmstrips

Learning About Indian Costumes. (EPC, Setsco) Shows family clothing of the Sioux, Kiowa, Seminole, and Cherokee.

Learning About Indian Houses. (EPC, Setsco) Describes the many kinds of houses built by Indians. Usually the availability of materials was a factor in determining the structure.

Learning About Indian Dances. (EPC, Setsco) Preparation for war, hunting, rainmaking, and religion involved dance rituals. The dances of the Hopi, Shoshoni, and Comanche are shown.

Learning About Indian Crafts. (EPC, Setsco) Crafts from several tribes are shown. Pottery and weaving reflect the culture of the tribe they represent.

Early Indian Cultures of North America: Music

Folkways.

- 4069 *Eskimo Songs from Alaska*
- 4251 *Healing Songs of the American Indians*
- 4252 *Music of the Plains Apache (Kiowa)*
- 4334 *Music of the Pawnee*
- 4381 *War Whoops and Medicine Songs*
- 4393 *Kiowa*
- 4394 *Hopi Kachina Songs*
- 4401 *Music of the Sioux and the Navajo*
- 4420 *Music of the American Indians of the Southwest*
- 4444 *Eskimos of Hudson Bay and Alaska*
- 4445 *Songs and Dances of the Flathead Indians*
- 4464 *Indian Music of the Canadian Plains*
- 4523 *Indian Music of the Pacific Northwest Coast*
- 6510 *Folk Dances — American Indian Dances*
- 8850 *Indian Music of the Southwest*
- 8851 *Indian Music of Mexico*

Indians of Canada: Related Materials

Slide Sets

- Indians of Canada: Archival Photos* (NFB, 1970)
- Indians of Canada: Cultural Areas* (NFB, 1969)
- Indians of Canada: Food Gathering* (NFB, 1970)
- Indians of Canada: House Types* (NFB, 1970)
- Indians of Canada: Paul Kane* (NFB, 1969)
- Indians of Canada: Religion* (NFB, 1970)
- Indians of Canada: Transportation* (NFB, 1970)

Multi-Media Kit

- Indians of Canada* (NFB, 1970)

Film Loops (Super 8)

- Arrowheads* (NFB, 1967)
- Conical Lodge* (NFB, 1967)
- Deadfall Trap* (NFB, 1967)
- Dome Lodge* (NFB, 1967)

Illustrated Wall Charts

- Assiniboine Indians* (Royal Ontario Museum)
- Indian Musical Instruments* (Royal Ontario Museum)
- Indian Quillwork* (Royal Ontario Museum)
- Indian Toys and Games* (Royal Ontario Museum)
- Naskapi Indians* (Royal Ontario Museum)
- Woodland Cree Indians* (Royal Ontario Museum)

Mesoamerica: Cards 2-4

The peoples of Mesoamerica are frequently not considered as North American Indians by the layman. Yet biologically they were no different from peoples to the north, and linguistically their relationships were primarily to the north. Related languages, for example, were spoken by such otherwise culturally diverse people as the Aztecs of Mexico and the Paiute of the Great Basin. Mesoamerica does indeed belong with the rest of North America in spite of its distinctive culture patterns.

These distinctive patterns were by and large those associated with a farming economy coupled with a large population housed in cities as well as towns and villages, a state political organization, state religion, standing armies, a class society and the advances of knowledge demonstrated by a writing system, astronomical science, metallurgy and monumental art and architecture. Nowhere else in North America was there writing, metallurgy, an accurate calendar, cities, or the attainments in the mathematical and engineering sciences to make some of these things possible.

Mesoamerica 2: Ancient Cities of Mesoamerica



Front

Pyramid of the Moon at Teotihuacan, Teotihuacan, an Aztec word meaning “the place where one becomes a god,” is about thirty miles northeast of present day Mexico City. When the Spanish invaded Mexico in 1519, no one could tell them very much about the build-

ers of Teotihuacan. The Aztecs believed that they must have been giants.

It is estimated that the city, with a population of approximately 85,000, covered an area of about four square miles. It was primarily a religious city built to honor the gods and probably ruled by a class of priest-kings; it is interesting that no defense fortifications have yet been found.

Two large pyramids dominate the ruins of the city. Traditionally one of the pyramids was dedicated to the sun and the other to the moon. The Pyramid of the Sun is 215 feet high and its base covers 17 acres. It is larger than the largest Egyptian pyramid. The Pyramid of the Moon illustrated is 140 feet high, but stands on higher elevation than the Pyramid of the Sun, the tops of both therefore being at the same level. No evidence of passageways or crypts inside these pyramids, has so far been found although such features do occur in some Mesoamerican pyramids, primarily as platforms for temples. The size of the pyramids is remarkable in view of the fact that the builders had neither draft animals nor the wheel.

Due to the size of the population, agriculture must have been of critical importance—note the aridity of the area and the xerophytic type of vegetation, such as cactus plants. The climax of the Teotihuacan culture was approximately 300-650 AD, followed by a gradual decline around 650-800 AD. The reason for its rise and subsequent decline are not fully understood.

Back

Peoples of Mesoamerica (Map). Two focal centers of civilization developed in Mesoamerica, a northern or Aztec center, and a southern or Maya center. The Maya appear to be very ancient residents of their region, whereas the Aztecs spread into the valley of Mexico in late prehistoric times, absorbing much of the earlier civilization of the Toltecs and their neighbors. The last 5,000 years of Mesoamerican prehistory is frequently divided into three stages: (1) a Formative stage beginning possibly as early as 3000 BC and ending about AD 300 when settled village life based on the cultivation of corn (*Zea mays*) developed and flourished; (2) a Classic stage from AD 300 to 900 which marked the growth of cities, writing, and organized religion, and (3) a Post-Classic stage from AD 900 to the conquest by Cortes in

1521. The Post-Classic stage was a time of increased warfare, and the movement of barbarians from the north into the Valley of Mexico.

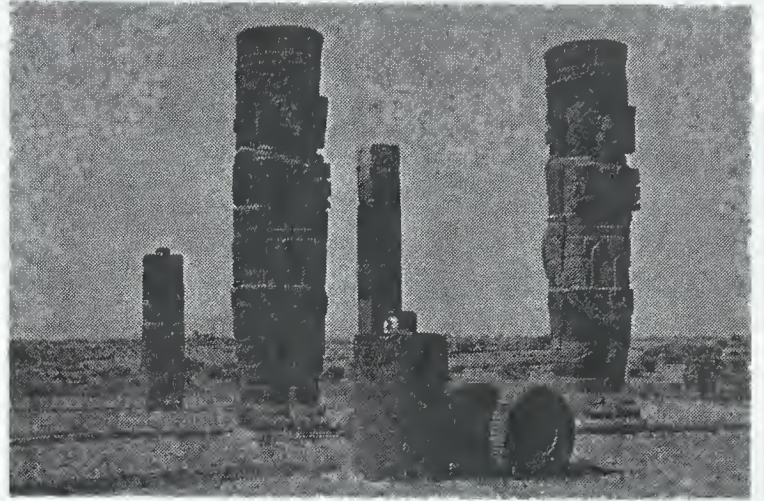
It is important to remember that on the fringe of this “civilized” area were “barbaric” peoples who constantly exerted pressure on their more advanced neighbors, and often became strong enough to invade their cities, which resulted in the continual emergence of new cultures.

The map should also be used in conjunction with one of a larger scale, particularly one that illustrates the great diversity of topographic features ranging from mountains to desert to tropical environments, all within this area.

Conquistadores' Map of Tenochtitlan—1524. In 1519 Cortes and his men looked down from a high plateau upon forests of pine and oak, fields of corn and maguey. Three lakes, Chalco, Xochimilco, and Texcoco, were dotted with canoes some of which large enough to carry twenty, thirty and even forty men. On an island in Lake Texcoco stood Tenochtitlan covering an area of 2,500 acres, consisting of canals, embankments, stone and adobe houses and vast public buildings. Cortes was later to tell his King that this Aztec capital was “the most beautiful city in the world.” In May of 1521, after a series of bloody battles that had started in 1519, Cortes took control of the great city of Tenochtitlan, the site of present day Mexico City.

Model of the Center of Tenochtitlan. According to Aztec legend, on the advice of their most important deity Huitzilopchtli, the Aztecs left their mythical homeland of Aztlan, entered the valley of Mexico and settled on the shores of Lake Texcoco. In 1325 they founded a settlement on an island in the lake. In time, this city called Tenochtitlan, grew to huge proportions, and had an estimated population of 300,000 urban dwellers by the time the Spanish arrived in Mexico in 1519. At first all building materials had to be ferried across to the island until eventually three causeways were completed. The Spanish described these causeways as being large enough to allow eight mounted horsemen riding side by side to cross at one time. (The Aztecs, of course, had no horses.)

Mesoamerica 3: Warfare



Front

Warrior Statues at Tula. These are fifteen-foot-high carved pillars from the ruins of Tollan, very close to the present-day Mexican village of Tula. (Tula is approximately 50 miles northwest of Mexico City.) Tollan, meaning “city of rushes” or “capital city,” was the capital of the Toltecs. These pillars are on the top of a pyramid and once supported the roof of a temple. Called Atlantes (there are four in total, only two of which appear in the photograph), they represent warriors, and originally the hollows of their mouths and eyes were inlaid with precious stones. Notice that the fallen pillar in the foreground reveals the method of construction: each pillar was carved from a series of cylinder-like sections that were held on top of one another with mortise and tenon.

Back

Serpent Sculptures at Tenayuca. These serpent sculptures at Tenayuca (about six miles from Mexico City) are but one part of the remains at this archaeological site. Tenayuca was built by the Chichimecs (1064-1116) and completed by the Aztecs. The serpent is a representation of the god-king Quetzalcoatl who was patron of the arts and the legendary inventor of writing. It was Cortes' arrival at the exact time and in the exact fashion of Quetzalcoatl's prophesied return that led the Aztec king and priests to greet him as a god and restrained them from attacking and defeating his small group of conquistadores.

It is thought that live snakes were kept in the temple for a religious purpose.

Tlaloc, The Rain God. Tlaloc, the rain god, was extremely important to Mesoamerican peoples because upon him depended the success or failure of the harvest. This particular illustration is from Teotihuacan. Tlaloc was also represented on paintings, pottery, figures and by stone sculptures. He was believed to occupy a paradise named Tlalocan where there was no lack of entertainment, flowers or food because of the abundance of

water. Only warriors and persons who died from some illness associated with water could enter Tlalocan.

Chac Mool. The Chac Mool (or Chacmol) is a figure in a half sitting, half lying position. Religious offerings were placed in the hollow of the stomach. The figures have been found at Tula, but are most frequently associated with the Yucatan region because the Tula people (Toltecs) migrated to the Yucatan area (1000-1200) where they mixed with the Mayan culture.

Warrior Using a Spear Thrower. This is an artist's sketch of a warrior—probably an Aztec or Toltec warrior. The spear thrower he is using gives more thrust, greater distance, and better accuracy. Note the detailed headdress which can be compared to the Warrior Statues of Tula.

Spear throwers are very ancient weapons superseded in most parts of the world by the bow and arrow. The Aztecs still employed them at the time of the Spanish conquest. The Aztec word for spear thrower is *atlatl*.

Mesoamerica 4: Picture Writing



Front

Murals of Bonampak. Of all Mesoamerican civilizations, the Maya culture was spread over the largest area. Its peak was reached during the Classic period (AD 300-900), and for reasons not fully understood declined and resulted in the abandonment of many great Mayan cities by AD 900. Because of the large area occupied by the Mayans a variety of climatic, soil, and vegetative conditions, ranging from humid jungle to cold plateaus and dry plains, had to be dealt with.

The mural illustrated (discovered in 1945) is from the ruins of Bonampak near the present Guatemala border. The original name of the city is unknown, Bonampak being a relatively modern name which means "Painted Walls" in Mayan language. The murals are the most important known paintings of the Pre-Columbian era of North and South America. Because of the details illustrated in the murals, it is generally believed that they must have been painted with a fine hair brush or part of an animal tail. They provide insight into the ceremonial

and social life of the Mayans, including a detailed representation of weapons and costumes.

The Mayans were extremely skilled in astronomy. Their script deals primarily with this subject as well as religious themes and to a lesser degree with other aspects of daily life. The Mayans invented the finest calendar of their time and had written observations regarding the movement of the moon, the sun, and the planets. Although their system of hieroglyphic writing has not yet been completely deciphered, it certainly reveals the greatness of their civilization.

Back

Symbols on the Tribute Roll. The Aztecs were heavily dependent upon conquered territories for tribute to support their economy. The tribute roll from one of their books, the Codex Mendoza, was of considerable interest to the conquering Spaniards as it listed the tributes which could be extracted from various territories.

Mesoamerica: Discussion Questions

1. What is a causeway? Name some in your area.
2. Mesoamericans could grow as many as seven crops a year on the *chinampas*, or floating gardens. How could this be done? What could they grow?
3. What is a spear thrower? Why was it used? Where else in North America was the spear thrower used? Look at some of the other cards to find the answer.
4. Where did Cortes land? Locate the place on a map of Mexico.
5. Why was corn so important? Why is it important even now?
6. Why did the Aztecs take prisoners of war rather than killing their opponents outright?

Mesoamerica: Learning Activities

- *1. The Mayan number system is based on 20's. Most number systems are based on 10's. How do you suppose they came to develop their system? Use Mayan numbers to make up some arithmetic problems for the class.
- *2. Obtain a piece of obsidian to show the class. Can you see why it is called "natural glass"?
- *3. Prepare a report on Cortes.
- *4. Make a model of an Aztec pyramid.
- *5. With a friend invent a picture writing system and exchange messages. How would you teach someone else your language?
6. Make a spear thrower and a spear. How does it work?

*Note: Teachers are encouraged to prepare activities which can be independently selected and undertaken by students. Many of the learning activities in this manual can be so used. The first few of each section are asterisked for this purpose. They may be photocopied, cut out and mounted on file cards to form student job-cards.

7. Make a Mayan or an Aztec booklet.
8. When Cortes came to Mexico he brought horses. Imagine you were an Indian at that time and describe this unfamiliar animal to a friend.
9. Mayan murals were painted on temple walls. Find some pictures of them. Draw one or two of the figures or designs they used in their murals.
10. Draw a cross section of a contour map to show the elevation of Mexico City.
11. Find out all you can about the Aztec and Mayan calendars. What is represented on each one? Find pictures of them.
12. Find out how the Totonac Indians who live near Veracruz perform the rain dance. Explain it to others.

Mesoamerica: Student Bibliography

- Beck, Barbara. *The First Book of the Ancient Maya*. (Watts, 1965). Contains maps, illustrations and an easily read text.
- Beck, Barbara. *The First Book of the Aztecs*. (Watts, 1966). An introduction to Aztec culture for the young reader.
- Bleeker, Sonia. *The Aztecs: Indians of Mexico*. (Morrow, 1963). An authentic account of the history, daily life, beliefs and customs of the Aztecs of Mexico.
- Bleeker, Sonia. *The Maya: Indians of Central America*. (Morrow, 1961). Contains information on the territory of the Mayan tribe, and most important facts about archaeological exploration, culture, daily life, religion, recreation, clothing, mores and history.
- Carr, H. H. *Mystery of the Aztec Idol*. (Macmillan, 1959). The search for an Aztec idol sends Mike and Juan through the hills of Mexico. Several aspects of life there are revealed incidentally.
- Farquhar, Margaret C. *Indians of Mexico: A Book to Begin On*. (Holt, 1967). Discusses the everyday life of the Olmecs, the Mayas, the Toltecs and the Aztecs. An interesting book with striking illustrations to give the young reader an authentic picture of Mexican Indians.
- Von Hagen, Victor W. *The Sun Kingdom of the Aztecs*. (World, 1958). A book for better readers containing a broad examination of Aztec culture, history, agriculture, writing and religion.

Mesoamerica: Films

- Ancient Aztec Indians of North America*. (EBF) The city of Tenochtitlan was a unique city of islands. The film explains how tribal art and architecture were borrowed from other cultures.
- Ancient Maya Indians of Central America*. (EBF) Shows how an agrarian civilization made contributions to astronomy, mathematics and government.

- Ancient New World*. (U/Cal.) Mayan and Aztec civilizations and cultures are studied.
- Aztecs*. (U/Cal.) Discusses Aztec culture.
- The First Americans — and Their Gods*. (Bryan, EFB) The culture of the Aztecs is highlighted.
- Maguey — Plant of a Thousand Uses*. (U/Cal.) Portrays the uses the Aztec Indians made of the maguey plant before the Spanish came.
- The Mayan Mystery*. (Marlin, 1971) Explores the areas where the Mayan civilization once thrived.

Mesoamerica: Filmstrips

- Ancient Mexico*. (EPC, 1965) Ancient temples, pyramids and artifacts introduce the student to civilizations which preceded the Spanish in Mexico.
- Aztecs and Their Way of Life*. (EBEC, 1966) Examines economic and social structures.
- The Incas, the Mayas and the Aztecs*. (EBF, 1963) Gives the highlights in the development of three cultures.
- Mayas and Their Way of Life*. (EBEC, 1966) Examines their economic and social structures.

Southwest: Cards 5-8

As a culture area, the Southwest was somewhat diversified. On the one hand were the Pueblo peoples, long settled in farming villages in what is now Arizona and New Mexico and their culturally similar neighbors who extended through the southern deserts of Arizona into the Sierra Madre Occidental of Mexico. On the other hand were the Navajo and Apache, culturally quite different. The discussion cards show more of the life of the Pueblo peoples for the simple reason that we know more about them as theirs was a long-standing cultural tradition in the area, whereas the Navajo and Apache spread into the Southwest from the Plains only about 400 years ago.

The distinctive features of the Pueblo Southwest were settled village life, the cultivation of corn, beans and squash, the use of cotton cloth, large multi-family dwellings of stone and adobe, and the intensive use of ceramics. Each village was autonomous and was governed by a council of officials representing each of the numerous religious societies. A well-organized religion was distinctive and important to the Pueblo peoples and manifested itself in a full calendar of dances and ceremonies. The basis of Pueblo religion was prayer for rain, evidently related to their intensive agriculture in a semidesert environment. The kachina cult (Cards 6 and 8) was distinctively Pueblo. The kachinas, by virtue of their extreme importance, were the disciplinarians of children.

There was an emphasis on pacifism among the Pueblos, although they did engage in some warfare. The key to success and recognition was not through exploits of war as on the Plains, but through the performance of ceremonial and ritual duties.

Pueblo Indians are the Hopi, Zuñi, Acoma, and many other tribes living in villages on the Rio Grande. Heavily agricultural non-Pueblo groups are the Pima and Papago in the United States, and the Tarahumara and Opata in Mexico.

The Pueblo peoples still occupy much of their homeland. Their chief art form, painted pottery, flourishes, and their belief system has altered little. The kachinas still dance.

The Navajo and Apache differed considerably from the Pueblo peoples. They lived in seminomadic bands, and may have practiced a small amount of farming in

prehorse times. Their ceramics were plain and utilitarian as opposed to the painted ones of the Pueblos. The traditional Navajo house is called a forked-stick hogan and was occupied by a single family. The hogan is one of the variations of tipi-like structures which also housed the Apache and other groups. Healing ceremonies with shamans (medicine men) dominated Navajo religion, and were quite different in purpose from the rain ceremonies of the Pueblos although certain practices were common to both.

Southwest 5: Pueblos



Front

The Pueblo of Taos. The term pueblo means “town” or “village” but it is also used to designate the Indians who live in permanent villages along the Rio Grande. The Pueblo Indians, largely because they were agriculturalists, had permanent villages which were very compact. The village of Taos is an excellent example of the ancient Pueblo style of architecture. Taos is located about 50 miles northeast of present day Santa Fe. The original town was practically destroyed by the Spanish, and the present village is thought to have been built about 1700. It should be remembered that the Taos while part of the larger Pueblo peoples, are a distinct grouping. They have borrowed certain culture traits from, and have intermarried with, some of the Plains Indians.

The men did most of the farming while the women were responsible for a great deal of the building, pottery and basket-making. In the eastern part of the Pueblo area houses were made almost entirely of adobe, whereas in the west they were of stone cemented with adobe. The roofs were flat with an insulating adobe covering. Frequently, as at Taos, the houses were several stories high. Sometimes the houses lacked doors at ground level and entry was by way of a ladder to the upper stories. The purpose of this was defense.

Note the dome-shaped structure in the foreground under the wooden planking. This is a type of oven introduced by the Spanish. In addition to providing shade, the two wooden platforms are used for drying and storing corn and other food in order to keep it away from dogs and out of the dirt.

Back

A Hopi Cornfield. The land of the Hopi people is characterized by semiaridity, and thus has necessitated the development of intensive dry-farming techniques. Corn was probably the Hopi's most important crop. Advantage was taken of the runoff from rains by locating garden plots at the bottom of washes. In addition to corn, other important crops were squash, beans, tobacco, cotton and gourds. Piñon nuts, antelope, deer, rabbits and other wild plants and animal foods were also of dietary importance. The men did practically all the work in the fields.

A Navajo Hogan. Several Indian groups built earth-covered lodges or houses. The site for the hogan was usually well chosen—not too far from water and near a good fuel supply. The Navajos avoided building right at a water source so as not to disturb the game that would drink there. They used different hogans for winter and summer.

The interior dimensions of the hogan varied depending upon the use: for example, those intended for ceremonial purposes were sometimes 11 feet high with a diameter of 25 to 30 feet. After the wooden frame was constructed, it was covered with bark and then a layer of earth about six inches thick was applied. Inside, the ground was excavated to a depth of about one or one and one-half feet to provide a type of bench around the walls, a level floor and an additional source of earth to use on the exterior walls and roof.

Indians of the Southwest (Map). The heartland of the Southwest is comprised of the present-day states of Arizona and New Mexico. If the limits of this area are extended to their maximum it also includes part of southeastern California, southern Utah, southern Nevada, southern Colorado, most of Texas, and a very large section of northwestern Mexico.

Southwest 6: Pueblo Kachinas



Front

Kachina Dolls. The Pueblo Indian religion was based on what are sometimes referred to as kachina cults. The kachinas were supernatural beings who acted as messengers or intermediaries between the various deities and man. There were various kachinas, such as Eototo, father of all the kachinas, Tawa, spirit of the sun, Kokle, the gift-bringer, Hehea, the woman-chaser, and many others. The kachinas visited the Pueblos for six months of each year. They were represented in public ceremonies by trained masked men who were thought to bring into the village the powers and presence of the kachinas. The masked men went through the village dancing followed by clowns who scorned and ridiculed onlookers who had misbehaved. The dancers gave the children dolls that represented the kachinas. These dolls were made of carved and painted cottonwood.

Back

Kachina Masks. The kachinas are rain and cloud beings and each one has special features. The person who wears the kachina mask becomes the kachina, according to Pueblo view.

People of the river pueblos (such as Taos) no longer have public masked dances. In the 1600's the Spanish forbade the masks because they thought they represented the devil. However, elaborate corn dances still take place at some pueblos on the day of the saint chosen for that pueblo. The saint's statue is even carried out to watch the dance.

A Kachina Ceremony. The Pueblo Indians possessed a large number and elaborate system of societies (or sodalities) with restricted membership. The most important of these were the kachina cults of which there were as many as six in each village. Each cult had a separate group of officers and a separate kiva, or room devoted to religious ceremonies. Every mature man belonged to a kachina cult. Boys were initiated at 10 or 12 years of age. Until that time, like the women and girls, they were supposed to believe that the masked dancers were really from the village of the spirits.

Among the Hopi, all girls as well as boys are initiated into kachina cults. The dancers impersonate spirits returning from the land of the dead.

Southwest 7: Pottery is an Art



Front

A Hopi Potter. It appears that the concept of manufacturing pottery came to the Indians of the Southwest from Mexico, about 200 BC. The craft underwent various changes in style and technique and is still practiced in many pueblos today. Painting is done with a piece of yucca leaf and the pigments are natural minerals. Plant extracts were used by some potters as paint and pots were painted before firing.

Note the blanket, which is Navajo rather than Hopi. Early ladders were of the notched log type. The drying corn represents an important food and a common means of preserving it.

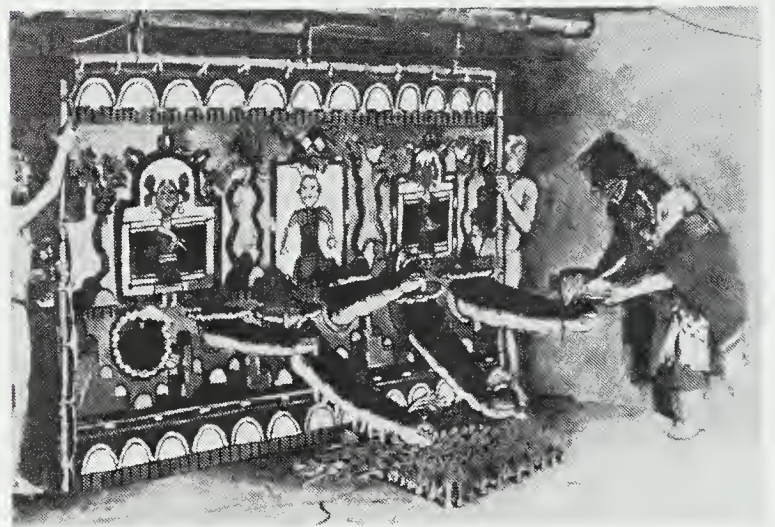
Back

Pots of the Hopi and Zia Indians. These examples

show variety in shape and design. Although traditional designs have remained fairly constant over hundreds of years, the pottery of each group and even of each potter has its own characteristics. Demand in recent years has greatly increased the quantity of pottery made, and the distinctive styles of particular Indian potters have become widely known.

Coiling a Pot. Clay used for pottery was mixed with various binding materials such as sand, pulverized stone or pulverized pot sherds. Construction varied slightly among different pueblos, as the shapes of pots varied from one potter to another. The most frequently used method was to shape a small piece of clay into a disc and use this for the bottom. The walls of the pot were made by adding strips of clay, often in a coiled rope fashion, one on top of another, until the desired height was reached. Each strip was allowed to dry before the next was added, to support the weight of the new strip. Firing was done in rather crude kilns as described on the card. Pottery designs had geometric motifs of life forms. Conventional glazing was not used although some paints did vitrify on firing producing a glazed surface on the pot. The pottery was made by women and widely used in households.

Southwest 8: Inside the Kiva



Front

A Ritual Screen. The ritual screen is an important prop for the religious drama that takes place in the kiva. This large screen is painted with sun symbols and lightning symbols. The serpents which burst through the openings when the sun shields swing open are the guardians of the underground water world. These serpents must be placated to ensure that there will be enough water for the corn.

Among some Southwest groups, live snakes were used in certain ceremonies. The symbols and the special guardian role of the serpent reflect the importance of rain.

Back.

A Round Kiva. For the Pueblo, religion was a major integrating mechanism and a daily experience that entered into all aspects of life. There were religious ceremonies year-round that combined myth and rich symbolism, beautiful costumes, masks, songs and dances. It is estimated that the people, in particular the men, devoted as much as one half of their time to religion in one form or another. The Kiva was the center of activities. Kiva is a Hopi word meaning "old house." The kivas of an earlier period were primarily subterranean, approximately 10 to 14 feet in diameter, and entrance was gained by a ladder in the center of the roof. Some kivas were much larger; one has been found with a diameter of 47 feet. Between the ages of five and nine, boys were allowed their first entrance into the kiva to undergo preliminary initiation. This was followed by many years of training in the rites of the religion before he became a full member of the secret society. The kiva acted as a repository for the various masks and costumes used at the kachina dances.

A Healing Ceremony at Zia. This photograph taken in the late 1880's is inside a kiva in New Mexico's Zia (or Sia) pueblo. It shows medicine men healing a sick patient. Such a healing process might take several days while the society members engaged in their secret rites.

One of the routes to membership in a cult or society was to be healed by its members. Another was to inadvertently enter the kiva when a ceremony was in progress. Since only members could observe, the one who stumbled in was initiated.

The Giant Society shown here was the medicine cult of Zia, and an example of a society with a particular function or purpose. Southwest Indian groups might have from two to twelve healing societies. Note the evidence of how the Indians of the Southwest adopted the spirits and saints of the Spaniards which were merely incorporated into their traditional religious practices.

A Kiva Interior. Kivas are of several types; the same village may have both round and rectangular ones. For ceremonies a painted wooden altar is often erected and decorated. A priest prepares a special painting on the floor in front of the altar by letting materials such as cornmeal and colored sands run through his fingers to form intricate patterns.

For certain ceremonies fetishistic objects are placed in particular places near the altar and either cornmeal or perfect ears of corn are prominent.

As in several culture areas, drums play an important role in providing rhythm to accompany dancing and chanting.

Southwest: Discussion Questions

1. Have you ever been frightened by people dressed up

at Hallowe'en? Do you think Hopi children were frightened in the same way when they saw the kachinas? Explain how the kachina ceremonies were like our Hallowe'en and how they were different.

2. Why were kachina dolls given to Hopi children?
3. Suppose rainfall in the land of the Hopi became much greater. What difference do you think this would make in Hopi culture?
4. In what ways is pottery better than baskets or wooden, bark or skin containers? Are there any ways it is not as good?
5. How did the Apache and the Navajo differ from the Pueblo peoples?

Southwest: Learning Activities

- *1. Plan a short play or skit about the Spaniards and the first time they saw the Pueblos.
- *2. Make a kachina mask. Give it a name.
- *3. Write a few sentences about turquoise. Explain how it is used in jewelry-making. Does anyone have a piece of jewelry made of turquoise to show the class?
- *4. Collect pictures of adobe buildings. What parts of the world do they come from? Display the collection.
5. Make a report on Francisco Vásquez de Coronado.
6. Plan a sequel to the play or skit made in number 1.
7. Create a coil pot or other piece of pottery using clay or plasticene.
8. Try making adobe.
9. Write a story describing a child's experience in the kiva.
10. Play *Ring in a Ring*, a favorite game of Pueblo children. You need two rings, one $3\frac{1}{2}$ inches in diameter and the other $2\frac{3}{4}$ inches in diameter. These can be made from smooth, flexible branches. The big ring is divided into quarters by winding green and blue yarn alternately around the ring. The smaller ring is wrapped with white yarn. Place the big ring on the ground and toss the small ring from a distance of 10 to 20 feet. Try to place the small ring inside the big ring so that they do not touch each other. Decide on the number of tosses and see who scores the most. Note: each student may wish to make a set of rings so that he can play this game with other members of his family.
11. Sing: *Song of the Rain Chant (This is Music—4, p. 27)*. *Zuñi Sunrise Song (This is Music—6, p. 8)*.
12. Draw and color some Indian corn. Remember the kernels were often six different colors (yellow, white, blue, red, black and shades of brown).
13. Dry corn on the cob. Crush it in Indian fashion to make meal. Mix with water, cook and eat.

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Southwest: Films

- Arts and Crafts of Southwest Indians*. (Santa Fe Film Bureau).
- Boy of the Navajos*. (COR, 1956). Shows a Navajo boy herding sheep in Arizona desert, in the hogan with his family, and on a trip to a trading post.
- Hopi Kachinas*. (Marlin, 1970) Studies religion and dances and the place of the kachina figures in them.
- Navajo Silversmith*. (Marlin) A case study of an Indian craftsman who, using modern technology, maintains traditional values and earns a good living.
- Peaceful Ones*. (MLA, 1953) Portrays the life and cus-

toms of the Hopi, including cultivating the land, harvesting crops, weaving, kachinas and a snake dance.

Pueblo Arts. (IFB, 1952) Illustrates the use of the soil to make pottery.

Southwest: Filmstrips

- Coronado*. (EBF) The life of the famous explorer.
- Indians of the Southlands, Parts I and II*. (EGH, 1953). Show the lives of the people in the Southwest.
- Indians of the Southwest*. (EBF, 1963) Portrays pueblo dwellers and an Apache raid.
- Mary and the Indians — Hopi and Navajo*. (LFSS) Photographs of a nine-year-old girl visiting Grand Canyon, with scenes of Hopi and Navajo Indians weaving blankets, making jewelry and grinding corn.
- Pueblo Indian Dances*. (STILLF) Depicts dance dramas related to the seasons and the needs of the Pueblo peoples.
- Southwest Indians — Hopi*. (Handy, 1956) Shows how the Hopi interact with their environment.
- Southwest Indians — Navajo*. (Handy, 1956) Shows how the Navajo interact with their environment.

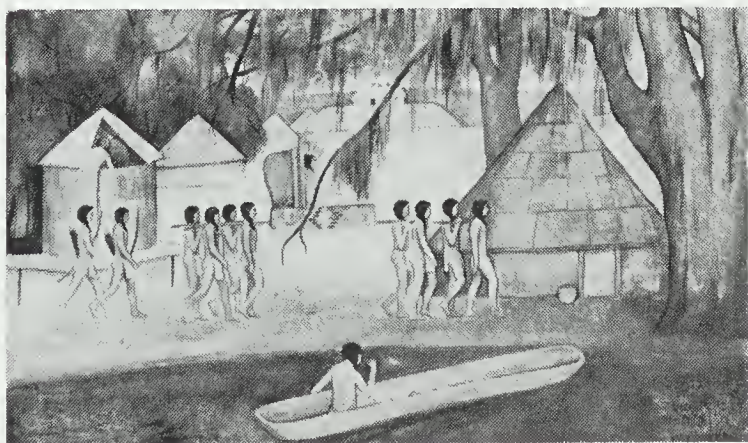
Southeast: Cards 9-11

Foremost among the distinctive characteristics of Southeastern Indian culture was the emphasis on rank and class. Nowhere else north of Mesoamerica does one encounter autocratic rulers with as much power as the chiefs or kings of many of the Southeastern tribes. They were visited very early by Europeans who based their ideas of Indian political organization on these groups, and carried those ideas westward, assuming they applied to other Indian groups where the political structure was actually quite different.

In many respects, the culture pattern of the Southeast was a diluted version of that of Mesoamerica where an autocratic ruler was invested with supernatural power. Other features of Mesoamerica similarly appear in the Southeast: feather cloaks, blow guns, litters for carrying important people, sun worship and the construction of pyramidal mounds as platforms for temples or houses of chiefs. The craft of pottery existed as in the Southwest and Mesoamerica, but was more commonly decorated with textured rather than painted designs. Tobacco played an important part in ceremonialism as on the Plains. Villages were again those of settled farmers and crops were corn, beans and squash. War was the male road to glory as in the Plains and the Northeast. The annual rekindling of the sacred fire associated with the harvest festival was widespread in the Southeast.

Some tribes of the Southeast were the Natchez, Creek (Muskogee), Choctaw, Chickasaw and Cherokee. It would have been possible to place some of the Algonkian-speaking groups, such as the Secotan and Powhatan, in the Northeast culture area but on the basis of their political structure they clearly belong in the Southeast.

Southeast 9: Natchez Daily Life



Front

Natchez Daily Life. The Natchez Indians lived primarily south and east of the present-day city of Natchez, Mississippi. In the early 1700's the French almost exterminated the entire group in three bloody battles (1716, 1722 and 1729). They also sold several hundred of them as slaves. The Natchez were a sedentary people depending primarily upon agriculture for their livelihood. They used the inner bark of the mulberry to make a textile for clothing. They also had excellent pottery. Houses and ceremonial centers were erected on raised mounds of earth. They were a religious people, following a type of sun worship with highly developed rituals. The Natchez were one of the eastern tribes that practiced head deformation.

The Natchez chief, regarded as a descendant of the sun god, was carried in a litter by men who were so skilled that they could change teams of bearers without slowing down at all. Protocol required that subjects stay at least four paces from their king and when he died his wives and servants were killed so they could accompany him to the afterlife.

The Natchez nobility, Suns, Nobles and Honored People, all had to marry Stinkards. The wife or husband of a Sun was killed when the Sun died. Any Sun, man or woman, could order the death of anyone of lower rank. Priests of the Natchez were in charge of temples and tombs.

Among the Natchez, young boys learned to use the bow and arrow by shooting at tufts of grass thrown in the air. The old man in charge would award the best marksman the title "young warrior." Young boys were praised for telling tales of the brave deeds they hoped to perform, just as old warriors were praised when they told of the deeds they had performed.

Back

Indians of the Southeast (Map). The southeastern portion of the present-day United States was the homeland for many Indian tribes of several different language families. This is an area of varied environments ranging from swamp to upland forest. It was a culture area highly developed in art and civilization. However, along with the Northeast, it was also the area that received the first onslaught of the European immigration. As a result, these agriculturalists had to face the early horrors of disease, war, alcohol and land deprivation that ac-

accompanied the foreign settlers. By the end of the nineteenth century very little was left of the formerly independent and well-organized Southeast Indian groupings. Seminole Indians have not been shown as this group only came into being after European contact, Seminoles were originally members of many tribes.

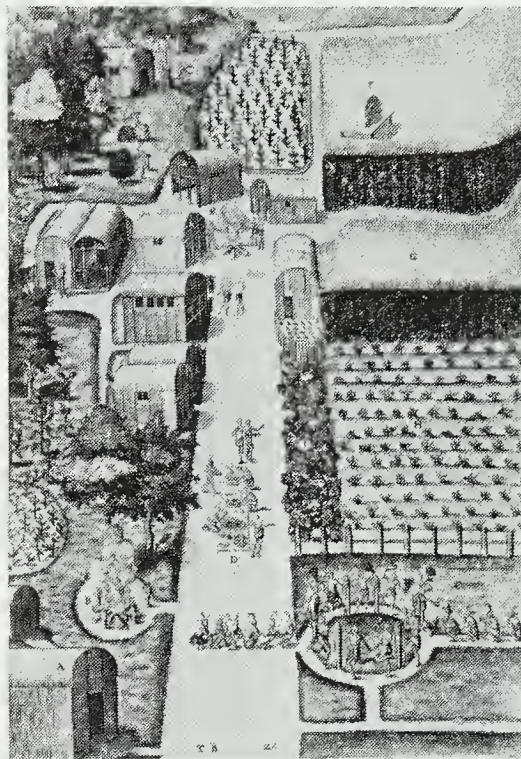
A Timucua Chief. The Timucua Indians occupied what is now the northern section of the State of Florida. These Indians wore very little clothing except for the breechcloth, and instead, covered their bodies with elaborate tattooing. They were agriculturalists but also depended heavily upon game, fish, oysters, wild fruits and other local foods. Human sacrifice was an important part of their religious practices. In this illustration the chief of the Timucuas is making a speech to a group of warriors before they depart for battle. The bowl in his raised right hand contains water, and he is apparently telling the warriors that they should spill the blood of the enemy as easily as he will empty the water from the bowl. Note the ornate tattooing and the variety of feathered headdresses. A warrior displayed his brave deeds on his own body in tattoos.

A Tunica Chief. The Tunicas lived in the lower Mississippi area, and subsisted almost entirely upon corn. In the early 1700's they were attacked and practically destroyed by the Natchez Indians. The chief, complete with war paint, has the scalps of the invading Natchez on his staff. Among the Tunicas the men did practically all of the work in the fields, cut firewood, and performed other outdoor work. The women did all the indoor work including the manufacture of clothing and pottery.

A Head Chief of the Creeks. The Creek or Muskogee Indians lived in what are now northern and central Georgia and Alabama. In the late 1700's (1764) there were approximately 60 Creek villages, with each village containing from 25 to 100 houses. They were agriculturalists and their chief crops were corn and beans. Local nuts and berries, and an abundance of bear, deer and wild turkey were also of dietary importance. Their clothing was primarily animal skins and shawls or blankets made from tree bark and grasses. Their government consisted of a headman and two sets of councilors in each village. This administrative body held its meetings in a public square or in a town house during inclement weather. The town house was also used for other ceremonial occasions.

The eagle was prized for its feathers, and carved figures of eagles were sometimes perched on housetops like weathervanes. To capture an eagle, the hunter lay in a pit covered with poles and brush. Bait was placed on the brush and when an eagle came for the bait, the hunter caught it by the legs.

Southeast 10: The Village of Secotan



Front

The Village of Secotan. John White's work raises questions about the extent to which a painting reflects an artist's perception and is colored by his past experience, feelings, interests and intentions rather than by the events and scenes depicted. This picture is a rich source of data for interpretation and inference.

Back

Pocahontas and John Smith. Although it is not known for certain whether the story of Captain John Smith's deliverance is fact or fancy, Pocahontas has emerged as one of the best-known American Indians.

Captain Smith returned to England in 1609. A few years later Pocahontas married John Rolfe, an English gentleman, and accompanied him to London. She died of smallpox in England at the age of twenty-two.

Fishing. This is but one of several famous sketches made by John White in the 1590's. White's picture of Virginian Indians illustrates the various methods of taking fish: fish trap, spear and net. As in many of his sketches, White has attempted here to illustrate as much as possible in one sketch. After observing various methods of fishing, he has combined them all into one sketch. In addition, note the dugout canoe, and the various types of fish.

Southeast 11: A Choctaw Ball Game



Front

A Choctaw Ball Game. George Catlin has given us a detailed written description of the lacrosse game he painted here. Arrangements for the game were made three months in advance. The teams were chosen by two champions from the whole tribe and each team consisted of more than 300 players. Several thousand spectators gathered the day before the game and the field was prepared with great ceremony. The field was about 150 to 200 yards long and each goal was about 25 feet high and only 6 feet wide. The teams laid stakes on the outcome, leaving knives, clothing, blankets, pots, kettles, dogs and horses and guns with the official stakeholders. Many private bets were made, chiefly by women.

Throughout the night before the game, the teams performed the ball-playing dance while the women also danced and chanted.

The game began when a hair-stuffed deerskin ball was thrown up at midfield to the firing of a gun. From that point on, the six or seven hundred players desperately struggled for the ball, leaping, darting, tripping and throwing. The ball had to be caught in the small net at the end of the stick and then carried or thrown with the stick. Fistfights broke out all over the field; broken shins and bloody noses were frequent. Each time a goal was scored the game stopped briefly before the brawl began again. When one team gained 100 points, the victors took all the stakes.

Back

Ball Players. Choctaw lacrosse players used two sticks; Sioux players one. No player was allowed to wear moc-

casins or any clothes besides a breechcloth held up by a beaded belt, a “tail” made of eagle feathers or white horsehair and a “mane” of horsehair, brightly dyed and worn around the neck.

Games of the Southeast Indians. Games played by Indians of the Southeast included lacrosse, football, stickball, chunky, the moccasin game, stick and dice games. These fall into two categories; games of physical ability and games of chance.

Games of ability served to develop strength, endurance, agility and particular skills useful in hunting or war. In fact, the Cherokee term for game is “the little brother of war.” Games allowed young men the opportunity of distinguishing themselves without the risks of war, though as the Catlin picture shows, not entirely without risks.

Games of chance provided an additional outlet for competition and entertainment. Both men and women placed substantial stakes on the outcome.

Since not a great deal is known about the particular games depicted in this de Bry engraving, there is lots of room for imaginative interpretation.

Southeast: Discussion Questions

1. Compare the Southeast Indians’ emphasis on rank and class with that of the Indians of Mesoamerica.
2. Indians of the Southeast were elaborately tattooed, often from head to foot. A man wore designs showing his exploits so that one might say “he was a walking record of his accomplishments.” Eskimos, however, tattooed only their faces. Give reasons for the difference.
3. Tobacco played an important role in the lives of these people. How and why?
4. What do you think of the Green Corn Ceremony where people were given a chance to start anew? All crimes short of murder were forgiven.
5. Discuss the lavish use of ornaments among Indians of the Southeast.

Southeast: Learning Activities

- *1. Imagine you are the Great Sun of the Natchez. What would you ask your people to do for you?
- *2. Read the story of Pocahontas. Tell others about her. Give the book to someone else to read.
- *3. Role-play some of the jobs of the Stinkards.
- *4. Create a design that could be used as a tattoo. Perhaps you could use it to tell of an adventure of your own.
- *5. The Creeks and Seminoles often performed the Stomp Dance. Find out how it is done. Try some of the steps.

- *6. Stage a play about Pocahontas sparing the life of Captain John Smith.
7. Dramatize De Soto's meeting with the Great Sun.
8. The scarecrows in the cornfields were usually real people. Write a description or story of what it was like to be a scarecrow.
9. Write a report on Ponce de Léon.
10. In the Southeast, textured designs were common on pottery. Make a sample using plasticene or clay.
11. Obtain some lacrosse equipment to bring to school. Demonstrate how it is used. Attend a lacrosse game or try playing lacrosse.
12. Make a large picture or collage to show the various methods of catching fish used by the Southeast Indians (hook and line, spear, arrow, net, trap, and the use of plants to drug the fish.)
13. Make necklaces from natural objects (seeds, shells, etc.).

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Southeast: Film

- Seminole Indians.* (IFB, 1951) Shows their houses, women washing, paddling canoes, making baskets and ornaments, and a family eating around an open fire.

Southeast: Filmstrips

- Early Virginia Indians.* (Virginia Dept. of Ed.) Describes the life of Virginia Indians before the founding of Jamestown. Discusses their dress, houses, tools, food and social and religious customs.
- Flamingo, Princess of the Natchez* and the *Journey of the Flamingo Princess.* (EBF) Two filmstrips depicting habits and customs of the Indians as portrayed by beautiful and authentic paintings.
- Indians of the Southeast.* (EBF, 1963) Illustrates life among the Indians of the Southeast.
- Indians of the Southeastern Woodlands.* (EGH, 1953) Portrays the everyday lives of these peoples.

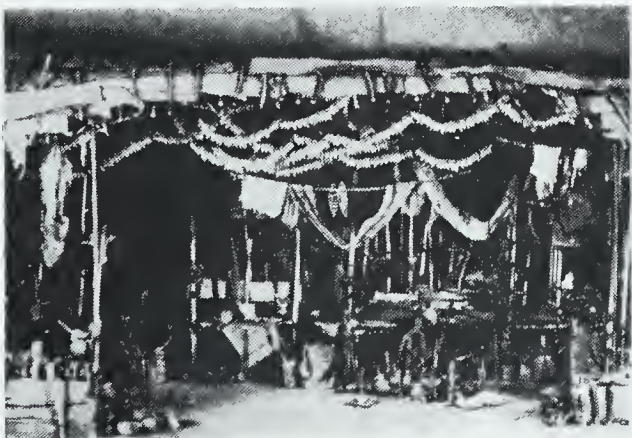
Northeast: Cards 12-15

Like the Southeast, the Northeast was distinctive in terms of the political organization of the major Indian groups. Here was a representative form of government in contrast to the autocracy common in the Southeast. The Five Nations confederacy was an alliance among five (later six) Iroquoian-speaking tribes for mutual defence and settling disputes among themselves. The representatives or sachems were men chosen from 50 family clans by the women of the clan; their choices were ratified by the tribe, and the representatives formed a council of 50 members. The women could recall their representative if he was unsatisfactory. This confederacy was one factor in giving the Iroquois supremacy over their neighbors whose similar alliances were less powerful. As in the Southeast and the Plains the way to achieve prestige was through warfare. The Indians of the Northeast seem to have gone in more heavily for torture of captives than did their neighbors.

As in all culture areas discussed so far, the Indians of the Northeast grew corn, beans and squash. Some groups, such as the Potawatomi, depended heavily on gathering wild rice. Their clothing was buckskin. They made pottery of a rather utilitarian sort. Elm or birch bark was a widely used raw material for a number of purposes. Tobacco was grown, and the calumet, or "peace pipe," was smoked by many tribes to cement friendship.

Some tribes of the Northeast are the Huron, the Iroquois including the Onondaga, Cayuga, Seneca, Oneida and Mohawk. Other tribes blended culturally with surrounding culture areas.

Northeast 12: A Huron House



Front

Interior of a Huron Longhouse. Longhouses of the Huron and Iroquois were similar. The average size was about 60 feet long and almost 20 feet in width and height. Pairs of flexible poles were bent inward to form the barrel-shaped roof. Bark, usually elm, was used to cover the house though it was not uncommon to find small branches and rushes used as well. The bark was attached by withes in overlapping shingle-like layers and pole binders were used on the outside to keep the roof from lifting in the wind. Sometimes extra protection against cold was provided by the use of skins on the inside.

A central hallway ran the length of the longhouse providing a place for cooking fires, each of which was shared by two families. On either side of the hallway was a series of "booths." Each family was allotted a small one for storage and a slightly larger one for living quarters. About seven feet above the floor a storage shelf ran the full length of each wall and served to keep food away from mice. In the sleeping booths a shelf about three feet off the ground served as a bed, and under this firewood could be stored. In winter the Indians often slept on skins or woven mats closer to the fire.

The smoke from four to six fires had to escape through small holes in the roof and the smoky habitat contributed to discomfort and eye disease.

Back

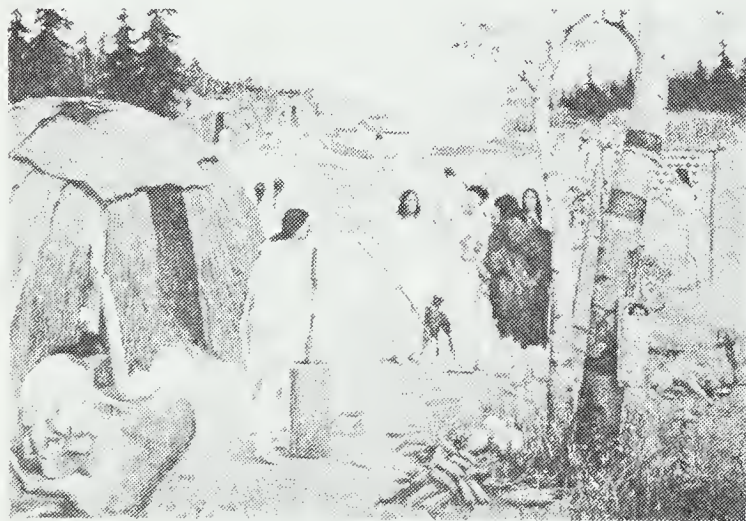
Indians of the Northeast (Map). The map illustrates the large area that was home for the Northeastern Indian tribes. The terrain is characterized by a rich diversity of wooded upland landscape, dotted with myriad lakes, streams and rivers. Climatic variation is great between summer and winter, and particularly so in the northern sector. Snow is frequent in the north from October until March (it may also snow in April and May), resulting in a relatively short summer season. As the Northeast is relatively close to Europe, and rivers lead far into the interior (particularly the St. Lawrence and the Hudson), the Indians of this area received the early brunt of European settlement.

A Huron Village. The Huron Indians were centered in what is now southwestern Ontario, an area of mixed deciduous and coniferous forest. This region supported a wide variety of non-migratory animal life of which the deer, bear and beaver were probably the most important. In addition a considerable migratory bird population passed through it. Of equal importance was the wide diversity of fish such as trout, sturgeon and pike. Snowfall in this area is about 100 inches per year.

The Hurons consisted of a number of tribes each having its own government, local customs and territory. However, the various tribes apparently lived quite close to each other and probably shared a common hunting territory.

The settlement site was usually on a hilltop and close to a river. Villages were protected by a palisade consisting of wooden poles about 15 feet high (though some early explorers said that these exterior fortifications were as high as 35 feet). A series of watchtowers was located inside the fortification. The number of houses per village depended upon its population.

Northeast 13: A Northern Algonkian Village



Front

A Northern Algonkian Village. Algonkian (Algonquin) is a confusing term in that it applies to a linguistic family who occupied an area that was larger than any other Indian grouping in North America stretching from the east side of the Rocky Mountains to the Atlantic maritime region. However, it also refers to a small tribe (Weskarini) who lived east of the present-day city of Ottawa, Ontario.

The artist has attempted in one painting to illustrate as much as possible about this tribe of eastern woodlands Indians. He has therefore included a few inaccuracies such as the person in the lower left butchering a moose. Moose were usually butchered at the kill site to

reduce the weight that had to be carried back to the main camp.) The painting does, however, illustrate many facets of daily life and of the physical environment.

Due to climatic conditions (very cold winters) clothing was extremely important. The men provided animal skins which the women sewed, using a bone needle. Male clothing consisted of a thigh-length shirt, a loincloth, leggings and in winter mittens and a cap. The women's costume was practically the same except for the loincloth and that the "shirt" was usually ankle-length. In this illustration the clothing is deerskin, although material varied from one area to another.

Use of the cradle (on the tree to the right) was widespread among native peoples, but many northern Indians (and also Eskimos) carried their children by strapping them to their backs underneath their clothing to give additional warmth in winter. The decoration or charm seen hanging near the baby's face afforded supernatural protection. Many Indians decorated the child's umbilicus and hung the charm there.

The houses, known as wigwams, were made of bark placed over a wooden dome-shaped frame. Bark was also used for canoes and baskets. One such bark basket can be seen near the woman using the mortar and pestle. Note the canoes in the background, the various types of food being readied for eating, the weaving, and the bow and arrow.

Back

A Canoe Race. The fact that these Indians are paddling their birch-bark canoes standing up, shows their great skill and familiarity with the craft. The light canoe is responsive to the slightest stroke of the paddle, a characteristic of great value when navigating through rapids.

Bark Canoes. The canoe was a common mode of summer transport in many parts of North America (year round where weather permitted). Canoes allowed relatively large and heavy loads to be transported by a few persons. There were two main types of canoes; the dugout and the bark or hide-covered canoe. The dugout, in a wide variety of sizes, was common along the Pacific coast, and some (such as those of the Haida) could accommodate 60 or more persons for sea voyages of several hundred miles. Bark canoes had a wider geographic distribution (see card 15), varying slightly in style from one area to another; for example the Eskimo living beyond the treeline used skins in lieu of bark for a covering.

Birch bark was the most favored material but even the Algonkian people, the best canoe builders, sometimes used elm bark, spruce bark or moose hide. The birch-bark canoe was so light it could be instantly manoeuvred. If damaged, it could be easily patched with a small piece of birch bark, using spruce-root thread and

spruce gum for waterproofing. However, birch bark does not strip until early summer and building a canoe with it takes two people a full two weeks. A crude elm bark canoe can be made in two days. For early spring travel the Indians often covered a frame with hides discarding the frame after reaching their destination.

Northeast 14: Iroquois Masks



Front

Iroquois Masks. The world for the Iroquois was occupied by many spirits. The most important was *Hawenneyu* (meaning “Great Spirit” or “Ruler”). The spirits were sharply divided into two groups, good spirits and bad spirits. Some of the bad spirits were the “false faces” who existed only as evil faces, and if they were seen the viewer was paralyzed. In order to counteract them the false face society was organized.

Membership in the society was gained by dreaming that one was a member. All members were male except for the “keeper of the false faces” who was a woman. She was the only person who knew the real identity of the members. The society helped cure illness as well as keep evil spirits away. The masks, which were carved from basswood, had been inspired by dreams. Some masks had smiling faces while others had contorted features.

Back

The Huron Feast of the Dead. Among the Hurons, babies were buried near paths so they might be reborn

in passing women. Those who died in battle or from freezing or drowning were also buried in the ground. All others were wrapped in bark and placed on a platform. Ornaments, weapons and food were placed with the dead so that the souls of these articles could accompany the human souls to the next life.

Once every ten or twelve years the Feast of the Dead was celebrated throughout the entire Huron country. Bodies of relatives who had died during that period were taken from their resting places. The decayed flesh was burned or the body was wrapped if it was still intact. Mourning, feasting and archery contests lasted for about two weeks and all the bodies were buried in a common grave. A large part of the tribe’s wealth was placed in the grave to enrich the souls of the dead.

Corn Husk Mask. This is a photograph of a Seneca mask made from cornhusks. The Senecas were members of the Iroquois confederacy and lived in what is now northwestern New York State near Lake Seneca. The mask illustrated was one of several similar ones that were used in religious dances and represented the gods involved with farming and hunting. Many facial expressions were depicted by the masks.

Iroquois Government. The purpose of the Iroquois confederacy was to avoid the almost constant wars which had occurred between the members that eventually joined. The confederacy consisted of the Mohawk, Oneida, Onondaga, Cayuga, and the Senecas, with the Tuscarora joining in 1726. This confederacy is often referred to as the Five or later the Six Nations. Each tribe was independent politically when it came to the administration of local tribal matters. It is probable that the Huron and other Indians also had confederacies but they were defeated by the Iroquois league.

The confederacy was administered by fifty sachems (chiefs) who represented the various clans — a clan could be distributed throughout many villages. These sachems met at irregular intervals to discuss problems common to all member tribes such as the declaring of war or peace with other tribes. A major weakness was the fact that the sachems obtained their position in part by birthright and not because of their proven abilities as leaders, and therefore it was quite possible to have irresponsible leaders. Furthermore, since this “government” only met occasionally for a few days it was all but impossible to co-ordinate the various tribes who constituted the league in a really effective manner.

The sachems were chosen by women — specifically, each was chosen by the matriarch of his family after consultation with other women of the family and clan. However, women were not particularly dominant in Iroquois society. The activities of men were limited to prestige-building tasks, such as hunting, fishing, trade and war. Although agriculture was important, it was left entirely to the women.

Northeast 15: Ojibwa Snowshoe Dance



Front

Ojibwa Snowshoe Dance. Dancing was popular among all Indian tribes and was often associated with religion. However, dances were also performed merely for pleasure, to celebrate a success in battle or a fruitful hunt, to welcome in a new season, or to greet relatives and friends. Drums and rattles were commonly used for rhythm. Men and women usually danced apart from each other, and in fact there were some dances in which only members of one sex could participate.

Note the craftsmanship of the snowshoe. The shape of the snowshoe varied from one tribe to another depending upon the snow and terrain conditions. Some were almost oval while others (as illustrated) were more pointed and narrow. The ski as we know it was not used in North America.

Back

An Ojibwa War Dance. The Ojibwa, or Chippewa were but one of several tribes that constituted the Algonkian family. They were scattered among many villages in the area around Lake Huron and Lake Superior and west into Minnesota and North Dakota. This vast territory was very rugged, with deer, moose, bear and beaver being of considerable importance to the Chippewa. Early explorers reported that wild rice was an important staple for these people.

Peaked lodges were common and consisted of a wooden frame covered with cedar bark or sheets of elm or cedar, though birch bark was the favorite material where available. Entrance to the house was gained via an opening at the end.

As a tribe they were frequently at war with the Sioux, Foxes and Sauk. One of the causes of war was the possession of wild rice fields. One group of the Chip-

pewa allowed their warriors to wear two eagle feathers in their hair when they scalped an enemy warrior.

Note the contrasting tomahawks at the right side of the picture. The dancer at the extreme right has a metal tomahawk and a metal knife obtained from a trader. Others have primitive stone tomahawks which look even more deadly. The drum in one form or another is almost universal as an accompaniment to chants and dances, though it varies greatly from one area to another.

A Battle on Lake Superior. Sometimes it required only the chance meeting of rival tribes to precipitate a battle. On other occasions a warrior chief led a raid for personal glory or enrichment. In this skirmish, arrows are flying; clubs and tomahawks are swinging and the light birch-bark canoes are in danger of capsizing.

Northeast: Discussion Questions

1. Discuss the system of government practiced by the Northeast Indians.
2. What was the Iroquois Confederacy?
3. What is a longhouse?
4. Wild rice was harvested by Northeast Indians. How is it different from other rice? Is it available today?
5. What is the difference between a wigwam and a tipi?

Northeast: Learning Activities

- *1. Using graph or other squared paper, design a wampum belt.
- *2. Make a large illustration to show the difference between a dugout canoe and a bark canoe.
- *3. List the kinds of trees that would be available to the Indians of the Northeast.
- *4. Make an Indian rattle. A tin can or a gourd can easily be made into a rattle. Indian rattles were made from buffalo horns, turtle shells, gourds, rawhide and bark. Decorate your rattle with brightly-colored designs.
- *5. Pauline Johnson was a Mohawk Indian. Find out who she was and write a few sentences about her.
- *6. Our game of *Pick Up Sticks* resembles an Indian game called *Beaver Lodge*. What similarities do you think of between *Pick Up Sticks* and a beaver's dam and home? Play *Pick Up Sticks*.
7. Describe some of the disease-curing rituals of the Iroquois and Ojibwa.
8. The Northeast Indians had about 50 different recipes for cooking corn. Consult your friends and relatives and compile a list of ways to cook corn. (The names of the dishes will do). Perhaps the class would like to try some of them. If they cannot be prepared at school, students may wish to make them at home and bring them.
9. Make a diagram of a calumet (peace pipe).

10. Write a story about the false face society.
11. Stage a skit showing a situation where the calumet might be smoked.
12. Using Card 13 as a guide make a model or a diagram of an Indian village.
13. Make a mask that might be used by the false face society.
14. Assemble as many appropriate musical instruments as possible. Play some Indian music.
15. Dramatize the Iroquois New Year ceremony. This was led by a priest. Sitting in the longhouse each Indian told of all the wrong things he had done that year. Then the fires were all put out and the ashes scattered. Priests lit new fires. After that, people told about their dreams and later there were dances and games.
16. Make musical instruments. Drums can be made from coffee cans and old inner tubes. Shakers may be made by attaching shells to a leather strap.

Northeast: Student Bibliography

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Northeast: Films

- The Birch Canoe Builder*. (Marlin, 1970) A documentary on a vanishing art.
- Lacrosse*. (NFB, 1964) Demonstrates how to play lacrosse, how lacrosse sticks are made, and refers to the origin of the game.
- Longhouse People*. (NFB, 1951) Depicts the life and religious ceremonies of the Iroquois. Shows a rain dance, a healing ceremony, and a celebration for newly-chosen chiefs.
- The People of the Dipper*. (NFB, 1966) Shows Chippewayan Indian reservation life; includes some traditional activities.

Woodland Indians of Early America. (CORF, 1958) Follows the life of a Chippewa family as members hunt wild turkey, harvest wild rice, fish, and gather for the evening meal.

Northeast: Filmstrips

- The Algonkians*. (NFB, 1969) A detailed study of their culture.
- Glooscap and the Four Wishes*. (NFB, 1966) A Micmac legend.
- Indians of the Northeastern Woodlands*. (SVE) Depicts tribal culture of the hunters of the longhouse.
- Indian Life*. (revised ed. ICPP) Shows burning out a canoe, making a birch bark canoe, gathering wild rice and making maple sugar.
- Indian Rock Paintings*. (NFB) Presents reproductions of painting found on steep rock faces in wilderness area north and west of Lake Superior.
- The Iroquois—Huron Nations*. (NFB, 1969).
- Why Porcupine Has Quills*. (NFB, 1966) An Indian legend.
- Woodland Indians—Iroquois*. (Handy, 1956) Shows their interaction with the environment.
- The Young Manhood of Quick Otter and The Travels of Quick Otter*. (EFB) Two Eastern Woodland Indian legends.

Northeast: Related Materials

Slide Sets

- Huron Indian Village: Part 1* (NFB, 1969)
- Huron Indian Village: Part 2* (NFB, 1969)
- Huron Indian Village: Part 3* (NFB, 1969)

Plains: Cards 16-20

Plains Indian culture was a rather remarkable, if short-lived phenomenon. Springing up as horses and an understanding of horse technology spread northward from Mexico, Plains culture rose, flourished, and except for the external trappings which survive today, died within a 200-year period. What is even more remarkable is that this short-lived culture has become the stereotype for all American Indian cultures even among the Indians themselves. Tipis, feather war bonnets, the travois, buckskin clothing, all hallmarks of Plains culture, can be seen on Indians today from the Atlantic to the Pacific.

Plains culture did indeed depend on buffalo hunting, but deer, elk and antelope were taken as well. Some Plains tribes grew corn, beans, squash and tobacco; others traded for these crops. In early times, some groups made pottery, but gave it up in favor of more portable skin containers. These groups emerged on the Plains from diverse backgrounds and changed their ways of life. Some came from the Subarctic to the north, others from the Great Basin to the west, and still others from the Northeast.

On the Plains religion ceases to have the organized forms prominent in other culture areas and becomes a significantly more individualistic matter. Vision quests in which individuals obtained supernatural power from spirits are typical of Plains culture, even though priests with their rituals, and religious organizations are still present. However, there was no well-organized pantheon of deities. The most important religious ceremony common on the Plains was the Sun Dance. Even this ceremony involved a number of disparate customs, was given by different tribes for avowedly different reasons, and seems to have had little or nothing to do with the sun.

Some tribes of the Plains were the Cheyenne, Arapaho, Comanche, Sioux, Blackfoot, and Crow.

Plains 16: Hunting Buffalo



Front

Plains Buffalo. The North American buffalo (also called bison) was of great importance to the Plains Indians as it provided material for clothing and housing as well as food. The buffalo lived in enormous herds on the prairies of western Canada and the United States. In the spring of the year they moved north. This was the prelude to calving, the cows giving birth to a single calf between April and June.

Buffalo are not generally aggressive unless provoked. They have relatively poor vision but very keen senses of smell and hearing. When Europeans came to America the buffalo was distributed over approximately one-third of the entire continent, from Canada to the Mexican border. Some estimates place the buffalo population at that time at about 60 million. As is well known, this magnificent species was almost exterminated. By the 1930's, when conservation of the buffalo had already been in effect for about a quarter of a century, approximately 20,000 remained, half of which were located in Canada. Their numbers have been steadily increasing since, which seems to guarantee their survival.

A large bull may weigh about 3,000 pounds and stand six feet at the shoulders. Buffalo are characterized by a massive head, heavy shoulders, and a thick winter coat. They feed completely on grasses.

Back

Indians of the Plains (Map). The Plains of Canada and the United States provided the setting in which a remarkable culture developed and waned over a period of 200 years following the arrival of the horse.

The majority of Plains Indians lived in some form of portable shelters covered with the hide of the buffalo which filled so many of their needs. On the borders of the area certain groups such as the Mandan lived in more permanent communities. The climate encouraged the development of agriculture and some Plains Indian groups grew corn, squash and beans.

A Buffalo Pound. The method of hunting buffalo varied from one region to another. This sketch shows a pen into which the buffalo were driven before being killed. This was one of the methods used in the north. In other areas fire was sometimes used to panic the animals and drive them in a particular direction. Also, horsemen rode alongside and killed the buffalo with a bow and arrow or a spear. The buffalo provided food,

clothing, hides for tents, marrow, tallow, bowstrings and thread for sewing from the sinew, horn for making utensils, and manure which was collected and dried for fuel.

A Buffalo Drive. After the introduction of the horse this was one method used to hunt buffalo. At certain times of the year vast herds of buffalo moved across the plains, and at these times the buffalo could easily be made to stampede over a bluff. This method, while effective, was wasteful. Buffalo hunting, by whatever method was generally done in parties rather than by lone individuals.

Plains 17: Communities of the Plains



Front

A Mandan Village. This village as painted by George Catlin, consisted of about 60 earth lodges each 40 to 60 feet in diameter. The framework of the lodge was a solid wall of timbers about six feet high with posts and beams supporting a dome-shaped roof of willow boughs covered with two or three feet of earth. This clay finish became waterproof when it had set. A skylight in the roof allowed light to enter and smoke to escape.

The roof was a social area used for gossiping, courting, lounging and playing. Buffalo skulls, bull boats (made from buffalo hide on a wooden frame), paddles, sleds and weapons were also stored on the roofs. The bull boats made a convenient cover for the skylight when it rained. Medicine poles and scalp poles stood near the entrance.

The village stood near the river and on the upper

side it was protected by a stockade of timbers about 18 feet high. Inside the stockade was a three-foot ditch used in time of attack to shield the warriors as they fired their weapons between the logs of the stockade.

In the center of the village was an open space about 150 feet wide which was used for "games, festivals and exhibitions." In the center was a hand-made barrel, 10 feet high containing some of the tribe's most sacred objects. The medicine lodge opened onto the circle and in it religious ceremonies took place including commemoration of the "Great Flood."

In the background can be seen the "Village of the Dead." At death the body was oiled, painted, feasted, dressed, supplied with weapons, pipe, tobacco and provisions, and sewed into a fresh buffalo hide. It was placed on a scaffold, with its feet to the rising sun. When the scaffold eventually fell down, relatives buried the bones except for the skull. These were placed in a circle "looking" inward. Women brought food daily and left it overnight. A wife chatting to the skull of her dead husband while she sat on the grass and sewed or decorated moccasins was a common sight.

A Comanche Village. This picture of a large Comanche village in Texas was also painted by Catlin. Skin-covered tipis provide a contrast with the earth lodges of the Mandan. The framework of the tipi was formed from three or four poles tied at one end. As many as twenty more poles were leaned against them and a buffalo hide cover, tailored to fit, was placed over them. Stakes or stone weights secured the lower edge. Flaps or "ears" were fastened to two poles so that the draft could be controlled to keep the smoke from blowing back into the tipi.

Beds were arranged around the wall sometimes on a floor with a lining of buffalo hide. The women tanned the buffalo hides, cut and sewed the tipi covers, and erected and took down the tipis. Most tipis were about 12 feet high and 15 feet in diameter.

The painting shows several men playing a hand game in which each player on one team conceals a small object in one hand. An opponent guesses which hand the object is concealed in. If the opponent guesses right the player goes "out." If he is wrong, the player gets a point indicated by a stick or stone "counter" placed on the ground in front of him.

Back

Pawnee Earth Lodges. Like the Mandan, the Pawnee lived in permanent villages. Their lodges had cylindrical walls, five to seven feet high, and conical roofs rising to ten or fifteen feet. A frame of poles was covered with smaller poles and brush and then with earth. As in a tipi, the fire pit was in the center. A platform around the wall served as both bench and bed. Relatives making up an extended family lived in the earth lodge.

A Plains Village. A group of Crow men are starting

out on a buffalo hunt. Men, particularly, were very concerned about their appearance. Catlin described the Crow men as "fine looking, with an ease and grace added to their dignity of manners . . . most of them six feet tall or more . . . and many of them have cultivated their hair to such an almost incredible length that it sweeps the ground as they walk." Each morning they bathed in the river and then with the help of the women their long hair was dressed with bear grease and combed with a porcupine tail.

The women who had to cut their hair so they would not compete with the men in beauty, performed most of the physical labor. They were so expert in tanning deer, elk and buffalo skins that clothing and tipi covers remained soft and pliable even in the harshest weather. The hide was soaked in a brine of ashes and water, and the hair was scraped off. Next it was stretched on a frame or staked on the ground and buffalo brains rubbed over it. After several days it was scraped and worked to make it soft and finally it was smoked over a fire built of rotten wood. These chemical and physical processes produced fine leather.

Clothing of the Plains Indians was often intricately decorated with quill and bead work, scalplock fringes and colored figures. Sometimes the history of a man's exploits in battle and in the hunt was depicted on his robe.

To preserve it, meat was dried on special racks.

Sometimes a village had as many as 600 or 700 tipis. With men, women, horses, dogs, it was a busy and noisy place.

Plains 18: Plains Indian Culture



Front

A Council Meeting. On the Plains most tribes had some political organization beyond the simple band council. Certain tribes (the Crow, for example) were divided into several subgroupings, each with its own political hierarchy. On the Plains civil affairs and war-

fare were usually kept strictly apart: a warrior chief could not at the same time be a civil chief. The purpose of this separation of powers was to ensure that there was always a strong voice on the side of peace. The civil chief had most frequently gained his position on account of his previous achievement and leadership abilities in war. Having thus at one time been a warrior chief, he was well aware of the dangers involved in war and would try to stop a "hotheaded" warrior chief from involving the whole tribe in an unnecessary war.

The tribe (which usually consisted of several bands) met at various times of the year to conduct activities such as the buffalo hunt which demanded the organization of large numbers.

An example of tribal government is that of the Cheyenne, who numbered about 4,000. Their council consisted of 44 chiefs and an intricate system of decision-making. Among the 44 chiefs were five priestly chiefs, two doormen and 37 others. Chiefs were chosen either by their predecessor or by the council, and were permitted to serve 10 years. The major qualifications were control of temper and generosity.

Back

Boys Learning Warfare. Warfare was practically a way of life for certain Plains Indian tribes. Wars were frequently fought over the right to a certain hunting territory. Since war was so important, a good warrior was a person of high status, and he was rewarded publicly for his bravery and leadership qualities. As a result, young boys were taught at an early age the primary skills of warfare. Some tribes had war societies that the boys joined at a certain age. Since a good warrior could raise the status of the whole family it was important that the basic skills of warfare be acquired while the boy was still young.

Many types of games stressed skills necessary for war and for the hunt. For example, boys and men competed in a game to see who could fire the most arrows into the air before the first one hit the ground. A skilled man would be able to put as many as eight arrows in the air before the first struck the ground.

Moving Camp. People who followed the buffalo had to take their entire village with them. Poles, which were necessary for their tipis, were not to be found on the plains, and therefore could not be replaced. The travois, therefore, was an invention born of necessity. Originally the women probably dragged the poles. Then the poles were tied to dogs and a small load was attached, and finally with the coming of the horse, the poles were attached to horses in the same manner.

Dogs were able to drag a load of 35 to 50 pounds. A horsedrawn travois could carry not only a tipi but a woman or child as well.

Plains 19: The Hoop and Pole Game



Front

Hoop and Pole Game. It is important to recognize the function of games in any culture. On the Plains they served to reinforce the values and develop the skills necessary for hunting and, therefore, for survival. In the hoop and pole game, a hoop was rolled along the ground while contestants shot an arrow or threw a spear, trying to put it through the moving hoop. Points were based on closeness to the mark.

In the moccasin game a player had to guess which moccasins concealed a pebble after his competitor had moved the moccasins around as deceptively as possible. Such games as this stressed observation and concentration, characteristics essential for success in hunt or battle.

Back

The Plumstone Game. This was a type of dice game played by women of the Algonkian, Sioux and other Plains and northern tribes. It is also referred to as the bowl game. The dice consisted of peach or plumstones or discs of bone, which were thrown up and caught in a basket or wooden bowl.

A Mandan Horse Race. The wooden fort in the background indicates that this illustration of a Mandan horse race must have been made several years after the Indians of the Plains came in contact with Europeans. Horse racing was a popular sport with the Plains Indians. They were skilled horsemen and trainers. When visiting with other bands they often raced horses, and frequently they gambled on the outcome. At the very least each competitor wagered his "entrance fee" of a shield, pipe, robe or other possession. Debts were also sometimes paid off using horses as currency.

Although the horse was an integral part of the Plains

way of life, some tribes were better horsemen than others. Among the most skilled were the Comanches and Pawnees who practiced the art of throwing themselves down on the sides of their horses while galloping at breakneck speed in the midst of battle. Some were even able to fire an arrow from under the horse's belly. This feat was accomplished by dropping an arm into a braided-hair loop which was hung from the horse's neck and swinging down leaving only a heel hooked over the back.

In the buffalo hunt, a single buffalo was edged out of the herd by an Indian horseman guiding his mount with only his knees. Galloping alongside the buffalo, he would bury his arrow in its heart "to the feather."

Ballgame on the Prairie. The Plains Indians played a game with stick and ball not unlike the lacrosse games played by the Indians of the Southeast. However, it was not as highly developed, nor was it surrounded by such elaborate ritual, nor witnessed by the same huge crowds.

Unlike the games played by the Choctaws, in this game participants used only one stick and were protected both by clothes and moccasins.

Plains 20: Bull Dance of the Mandan



Front

Mandan Bull Dance. The bull dance was somewhat similar to the buffalo dance but more elaborate. It took place around the large barrel-like structure in the open area at the center of the village. (This structure was called the "big canoe" and it was supposed to have been the source of deliverance from the Great Flood.) It was danced for four days: four times the first day, eight the second, twelve the third and sixteen times on the last day. Only twelve men took part.

Eight of the dancers played the part of buffalo. They wore the skins, horns, hoofs and tail of the animal and

their bodies were painted black, red or white. They each carried a rattle and a staff and wore green willow bows on their backs. The eight formed four pairs, one pair at each of the points of the compass.

Another dancer was between each pair. Two represented the night and were painted black with white “stars.” Two represented the day and were vermilion with white “ghosts being chased away by the sun.”

The buffalo was of great importance to the Mandans and the dances were held to ensure a successful hunt. This was only one part of the total ceremony associated with a buffalo hunt. These dances can be compared with the rain and sun dances which were common in regions where the people were dependent upon the elements for a good harvest.

Back

Inside A Mandan Earth Lodge. Within the lodge the earth floor was so hardened by constant use that it was virtually polished. Each lodge was occupied by an extended family grouping of a warrior’s wives, children, relatives and friends. Each family unit had a booth or room around the periphery. Beautifully decorated skin clothes, feathered headdresses, buffalo-head masks and other items for tribal rituals, weapons, utensils, baskets and “medicine bags” hung on posts or beams or lay on the floor.

Shields, visible in this picture and on the front of the card, were usually made of thick hide from the neck of the buffalo, soaked and smoked to toughen it, and then covered with lighter buffalo or deerskin. The shield was attached to the left arm in such a way that the left hand was free to use the bow. The decorations were often inspired by the warrior’s dreams.

A Blackfoot Shaman. The shaman or medicine man shown here was named The White Buffalo. “Medicine” was very important to Indian people, the term referring to supernatural influence rather than to drugs. Tribes and clans had their sacred “medicines,” for example the skin of an albino buffalo. Each man had his own medicine bag in which his “medicine” had been placed during his spirit quest.

Catlin who painted The White Buffalo described his performance when a Blackfoot warrior was shot. “He approached the ring with his body in a crouching position His body and head were entirely covered with the skin of a yellow bear, the head of which served as a mask; the huge claws of which were dangling on his wrists and ankles.” He brandished rattle and medicine spear and emitted bear-like grunts and snarls and incantations to the spirits. His “patient” writhed in pain and The White Buffalo not only danced around him but pawed and rolled him all around until he died.

Besides the skin of the yellow bear he wore “the skins of snakes, frogs and bats — beaks and toes and tails of

birds — hoofs of deer and antelope — in fact the odds and ends and tag ends, and tails and tips of almost everything that swims, flies or runs, in this part of the world.”

The shaman was the mediator between the world of the spirits and the world of man. In certain tribes the shaman inherited his position of power, while in other groups he gained it on account of his proven abilities. In other tribes there were several types or classes of shamans who performed various functions. In certain tribes, women attained the rank of shaman. The work of the shaman ranged from the healing of the sick to praying for rain. To these ends the shaman used a wide variety of techniques involving masks, rattles, special herbs and plants, chants and dances.

Plains: Discussion Questions

- 1. Skin containers were more common on the Plains than pottery. Why?
- 2. Tipis were used by Plains Indians. Give reasons for this kind of construction. The chimneys were interesting. (Card 17). Describe how they worked.
- 3. Do you think the Mandans would be ready to hunt the buffalo after such long dances? Why?
- 4. Most Plains Indians purified themselves before taking part in any major ceremony. How was this done?
- 5. How were Plains villages like medieval castles?
- 6. Could “counting coup” be called a war game?
- 7. Sign language was invented to carry on trade. Why would this be necessary?
- 8. Why would smoke signals and drum signals be limited forms of sending messages?

Plains: Learning Activities

- *1. Almost no part of the buffalo was wasted. Complete the chart.

Buffalo Part	Used for
skin	
meat	
blood	
entrails	
stomach	
sinews	
bones	
horns	
hoofs	
beard	
tail	
dung	

- *2. If you were a Plains Indian woman what work would you do?
- *3. Make a model travois. What three things was the travois used for?
- *4. George Catlin is famous for his paintings of Plains Indians. See if you can find more paintings by him. Display them.
- *5. Make an Indian war bonnet.
- *6. See if you can communicate a message to the class using sign language.
- *7. Beadwork often decorated the belongings of the Plains Indians. Try making a headband, bracelet, bookmark or a ring using beads. Books on Indian crafts will be helpful to get you started. As well as beads, the Indians used dyed porcupine quills. Using colored straws create some jewelry such as necklaces and bracelets.
- *8. Draw a picture of a tomahawk and a warclub.
9. Crazy Horse, Red Cloud and Sitting Bull are well-known Plains Indian leaders. Find out all you can about each one, and present your information to the class.
10. Make a model oven like those used by Plains Indians.
11. Make a diagram of a bull boat.
12. Prepare pemmican. Put slices of jerky (dried beef) through a meat grinder adding one-half cup of raisins for each pound of meat. Put the ground meat and raisins into a shallow pan. Pour melted suet over it. Mix thoroughly. Allow it to cool and set. Store in a refrigerator. This will keep indefinitely.
13. Stage a buffalo dance like the Mandans.
14. Make a *Hoop and Pole Game*. Play it. Play the *Bit Game* and *Shinney* as well.
15. Describe how the sun dance is performed.
16. Honor feathers were awarded for acts of bravery. Counting coup was one such deed to be honored. What other deeds would be recognized? The feathers were marked in such a way that each stood for a specific deed. Find out how this was done. Make an illustration to show some of these honor feathers. Tell the class about the deed you performed for each one.
17. Design and make a breast plate or shield like the ones used by Plains Indians.
18. Paul Kane painted pictures of Indians on the prairies. Find some of his paintings. Show them to the class.
19. An average tipi would be about 15 feet in diameter. How many would fit in your classroom, gymnasium and playground?
20. Sing: *The Sioux Indians (This is Music—5, p. 117.)*
21. Research the tanning of hides and preparation of leather for clothing.

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Plains: Films

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- Calumet, Pipe of Peace*. (UCB, 1964) Discusses the history, legends, uses and rituals of tobacco and pipes among the Plains Indians.
- Circle of the Sun*. (NFB, 1961) A photographic record of one of the last gatherings of the Blackfoot Indians.
- Children of the Plains Indians*. (WSU AV Cen.) Shows mid-nineteenth century tribal organization, village life and training of children.
- Indians of the Plains—Sun Dance Ceremony*. (Academy, 1954) Shows how the Indians prepare for and participate in the religious sun dance ceremony; the setting up of the tipi; the sweat lodge where the men

believe their sins will be cleansed; the medicine lodge where the dance is performed.

Indian Family of Long Ago. (EBF) Presents a day's activities in the life of the buffalo hunters of the Plains.

Plains: Filmstrips

Indians of the Plains. (EBF, 1963) Depicts the life of the Plains Indians.

Indians of the Plains. (SVE) Shows buffalo hunters on horseback.

The Plains Indians. (EGH, 1953) Presents a general picture of the life of the Plains Indians.

Plains Indians — Dakota. (Handy, 1956) Shows how they interact with the environment.

The Boyhood of Lone Raven and *The Manhood of Little Coyote.* (EBF) Two Plains Indian legends.

Plains: Related Materials

Slide Set

Plains Indians: George Catlin. (NFB, 1969)

Great Basin: Cards 21-23

The so-called "Great Basin" is actually a number of small internal drainage systems. A desert area, it offered one of the most extreme environments of North America. The harshness of the environment is clearly reflected in the low population density and lack of cultural elaboration. It is significant that in the Great Basin cultural features which require great numbers of people getting together at one time were absent. The people did not practice warfare, nor were there any large religious festivals. Religion was confined to the magic of the shaman. The overall political organization developed elsewhere for controlling larger populations was not necessary here. The nuclear family was the basic economic unit. A few groups who had contact with the Southwest made pottery in small amounts, but basketry and animal skin work were the most highly developed crafts. In the photographs more buckskin clothing is in evidence than one would expect for everyday occasions.

The photographs themselves were taken by John K. Hillers who accompanied Major John W. Powell on his exploration of the Colorado River in 1873. Most of them show the Paiute of southern Nevada and Utah.

In all the culture areas studied so far, agriculture was practiced to some degree. However, in the Great Basin there was no system of farming. Subsistence depended on the gathering of wild roots and seeds, and where possible, on hunting small game and fish.

Much of the western Plains in pre-horse days probably closely resembled the Great Basin culturally. Some Indian tribes in the Great Basin particularly the Utes, could well be classed with the Plains, as they did indeed take on many aspects of Plains culture.

Some Great Basin groups were the Northern and Southern Paiute, the western Shoshone, the Washo and the Mono.

Great Basin 21: Great Basin Culture



Front

Southern Paiute Houses. In cold weather the Paiute erected conical lodges near stored food. Most of the time, however, the weather was dry and warm and the group was constantly moving from one location to another as different foods became available. Therefore, often the family would merely camp beneath a tree. When shelters were built, they were usually of brush, sometimes formed by bending small trees over. In one of the pictures the brush shelters show some similarity to the tipis of the Plains.

Back

Indians of the Great Basin (Map). The Great Basin is that inter-mountain area between the Rocky Mountains on the east and the Sierras on the west, making up much of present-day Nevada. This was the homeland of a linguistic group known as the Shoshonean Family. The harsh environment dictated a low population density. It was a very arid area consisting of north-south valleys, some of which were practically devoid of vegetation. Due to the sparse vegetation, large animals such as the buffalo did not inhabit the area, and the chief meat sources for the people were antelope and rabbits. Even these species were rather limited.

The vegetation offered certain seeds and edible roots, but these, too, were not in abundance. Likewise, fishing, while possible in the occasional streams and rivers, was poor compared to other areas. As a result, the Shoshonean tribes were gatherers of small animals and plants and not hunters in the true sense of the word as were the Indians of the Plains.

Southern Paiute Men. The photographer's field notes entitle this photograph, "Making a calculation; five and three equals eight." It is interesting to speculate about the subject of the calculation—a gambling debt, the day's bag in hunting...

Observers noted five kinds of head ornaments; hairbands, skull caps, feather crowns, feathers and forehead ornaments. These men are wearing skull caps of antelope or mountain sheep skin. Sometimes such caps were made from the polls of young mountain sheep with the ears and horns left in place.

The bows shown in this picture are unusually long for the Great Basin. Longer bows were usually made of cedar which was often sinew-backed for greater strength. The fur quiver was slung over the right shoulder and

under the left arm so that the arrow could be withdrawn over the right shoulder.

Great Basin 22: Seed Gathering in the Great Basin



Front

Gathering and Grinding Seeds. The two women carry large conical baskets suspended by straps across their shoulders though forehead straps were often used. When gathering seeds they also carried a smaller basket in the left hand and a fan-shaped seed beater in the right. As they walked through the grass they swept the seeds into the small basket with the beater and emptied it into the large basket until it was full of seeds and chaff.

A flat fan-shaped or circular tray was used for winnowing and parching. Great Basin Indians lacked pottery in which to boil seeds and, although they had watertight baskets which could be used for boiling, they preferred to roast the seeds. Seeds were placed with red hot coals in a parching tray. So skillful were the women that they could shake the tray keeping the coals aglow and the seeds and tray from burning. A special movement rolled the coals and the seeds to different sides of the pan when they were done.

To grind the seeds a metate, or flat stone grinding slab, was placed on the ground and a mano or small cylindrical stone, was used like a rolling pin. The woman or girl doing the grinding filled her lap with seeds and pushed the flour into a tray when it was done. Sometimes a group of women ground together and visited or kept time with a chant.

Back

A Paiute Basketmaker. The Paiute people made baskets for a wide variety of purposes. Some of the baskets were water-proofed by means of pitch. One such can be seen in the foreground. Basketry hats were worn only by women.

A seed beater reinforced with a wooden edge is clearly visible at the front of the basketmaker's shelter.

Cooking. Certain foods were often eaten unprocessed, while others were cooked over an open fire. One method of cooking was to use a waterproof basket partially filled with water and to immerse heated rocks in the water thus parboiling the contents. The tripod in the picture was a common method of cooking and also of storage. The iron pot had been obtained through trade. Waterproof baskets and the large conical baskets, used for seed gathering and for transport are visible in the foreground.

A Circle Dance. All native Indians of the Americas had some type of dance, and the Paiutes were no exception. The Paiute people often did not wear clothing during warm weather. At cooler times, the men wore a skin breechcloth and the women an apron-like garment often made from milkweed fiber. Both sexes wore leggings and fiber sandals. A rabbit-skin robe would be a luxury. In this photograph the variety of clothing is an indicator that European contact has occurred.

In the circle dance, the Indians merely side-stepped or hopped to the accompaniment of singing.

Note the scrub vegetation typical of this arid area.

Great Basin 23: Paiute Children



Front

Paiute Children. Children learned adult roles by observation and emulation. The entire group joined in hunting and gathering. The boy in the picture has a bow with recurved ends. The very best bows were made of mountain sheep horn. These were soaked in water until they were soft, cut into thin strips and glued together to make a strong and resilient bow.

Like seed gathering, water carrying was a woman's job, and little girls learned early the tasks they were expected to perform. Although boys and men participated in gathering piñon nuts, they never gathered other seeds or used a seed beater and basket.

Back

The Hand Game. In this picture two teams of three players are competing. The men with crossed arms are each concealing a small marked object in one hand. The man pointing is guessing in which hand each player is holding the object. The sticks in front of the players are counters, one of which is forfeited for each wrong guess. When one side forfeits its last counter it loses the game and whatever stakes have been wagered. The beads and knives on the ground are probably the stakes in this game. This game is similar to the one being played in the Comanche village on Card 17.

Basket Hiding Game. One man has arranged some sticks, half marked and half unmarked under a winnowing basket. Another player is demonstrating with hand signals how he thinks the sticks have been placed. The bundles of sticks on the ground are probably counters to be forfeited for incorrect guesses.

Great Basin: Discussion Questions

1. The Indians of the Great Basin did not engage in wars or religious festivals to any great extent. Why?
2. Why did they live a nomadic life?
3. What would it be like to have your ears pierced? Would piercing the nose be similar? Why do people pierce their ears or noses?
4. Why do you think the Indians of the Great Basin stayed in that area when the environment was so difficult?

Great Basin: Learning Activities

- *1. Find out all you can about the piñon nut. Share the information with the class.
- *2. Design a deadfall. Card 36 will be helpful.
- *3. Pretend you are about to catch a lizard for the family dinner. Write a story about what happens.
- *4. Make a set of two or four objects that could be used to play the hand game.
- *5. Places in this area have Indian names. List some of them.
6. Collect some seeds that can be eaten.
7. Play some Indian games. *Hidden Stick Game.* Four sticks are hidden under a basket. The players guess how the sticks are lying. *Game with Two Balls.* Each team kicks its own ball toward the same goal. The team that gets its ball to the goal first wins. Players try to keep the opposing team's ball from getting closer to the goal by kicking it away. Any number can play. Also, play the *Hand Game* as shown on Card 23.
8. Pretend you were the photographer who took the pictures of the Great Basin Indians. Describe your visit and your experiences while taking these pictures.

9. Sketch some basket work. Explain what each item is used for.
10. List the reasons why the Indians of the Great Basin did not farm.
11. Pretend you have been invited to dinner by a Paiute Indian family. Describe your experience.
12. List some tools you have in your home that Great Basin Indians did not have.

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California: Cards 24-26

California was culturally an unusual area in aboriginal America. More totally unrelated languages were spoken here than in any other culture area.

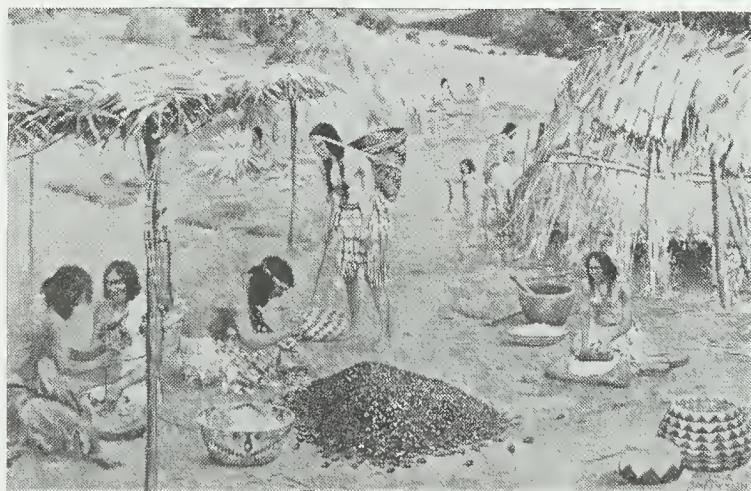
Heavy reliance on acorns as an economic base is unique for North America. The ancient Californians were aware of the agricultural practices of the Southwest, but never took them up. The wild acorn did not have to be planted or tended, only harvested. In coastal southern California where seafood was also available, population densities exceeded those of the agricultural Southwest.

Pottery was made only in parts of California adjacent to the Southwest. Basketry served most needs and was both aesthetically pleasing and technically complex. Clothing was minimal; males generally went naked or wore breechcloths of bark or buckskin. Women wore skirts of fiber or buckskin. Masses of mollusc shell jewelry completed the scanty costumes.

War was uncommon, as in the Great Basin, and when fought, was largely for revenge rather than prestige. War deeds did not bring the honor they did in the Plains, nor was there the emphasis on human war trophies as in the eastern half of the continent, although heads and scalps were occasionally taken.

Shamans, or medicine men and women, were important throughout California. The *kuksu* cult of central California in which men wore large headdresses and impersonated spirits is somewhat similar to the cults of the Southwest, but no true masks were worn. In southern California, an infusion of jimson weed was used to inspire visions of spirit helpers. In about half the area there was an annual mourning ceremony for the dead.

California 24: Acorn Preparation



Front

Acorn Preparation. Acorns from 27 different species of oak trees are known to have been eaten by North American Indians. They were eaten by Indians of many tribes but only in California were they a staple food. The acorn is a good example of a food that is unpalatable or even poisonous without proper processing. Tannic acid makes it very bitter and must be leached out before the meal is edible.

In the left background of the painting, acorns are being gathered and in the foreground a woman has just arrived with a conical basket of them on her back. Another woman is taking acorns from the pile and using an elongated stone hammer to crack them on a flat stone anvil. The stone mortar and pestle near the woman in the right foreground is used to grind the nuts into meal. The tannic acid must then be leached by a process similar to making drip coffee.

Fish, shell-bead drilling tule (a type of rush) mats used for house building, basketmaking, bow and arrows and a cradle can all be seen in the painting.

In the south of California the houses were conical and consisted of a wooden frame covered with bark, grass or reeds. Some groups banked the bottom exterior of the house with earth. In the northern part of the area, plank houses were used.

Clothing throughout most of California consisted of a short skirt for the women made from either deerskin or local fibers. The men frequently wore just a small breechcloth or nothing at all. A skin blanket served as protection from rain and cold. In the north the moccasins were used, while in the south people went barefoot most of the time except when traveling, then the sandals were the most common footwear.

Back

Indians of California (Map). The California Indian culture area corresponds very closely to the present-day boundaries of the state of California. However, within it there was considerable diversity, encouraged by differing landforms, vegetation and precipitation zones. The central and southern zones are largely desert, while the north is wooded and temperate. Different species of animals, birds and fish are to be found. Basketry, shell beads and stone artifacts are among the material objects which identify the California culture area.

Acorn Granaries. The style of acorn granaries varied from one region of California to another. The southern tribes made the type of granary shown by interlacing twigs and grass. This was sometimes placed on the ground where it did not need a bottom, or it could be elevated. The granary could vary in size with the diameter ranging between two and six feet. Sometimes the granaries were large conical baskets suspended from a framework of poles and covered with a thatch of tules. The prominence of these storage facilities for the acorn illustrate their importance in the diet of these people.

California 25: California Basketry



Front

California Indian Baskets. Basketmaking is a very ancient craft, and is practiced in many culture areas of the world. Tools for basketmaking were relatively few; the great skill lay in selecting and preparing the proper materials at the correct time of year. In all tribes basketry was the domain of the women.

Back

Pomo Basketmaking. The Pomo Indians occupied the area of northern California north of present-day San Francisco. The Indians of California were in some ways primitive compared to other North American groups. With a few exceptions they had no agriculture, no formalized government, only simple pottery, no great amount of art. Yet, the population density was quite high and appears to have been stable. The main concentration of Indians was along the coast and in the interior valleys. Food was relatively abundant and was available in a wide variety of forms (fish, berries, acorns, deer, etc.). The art form most highly developed in California was basketmaking, and in this regard Pomo basketry is considered to be among the finest in the world. The Pomo employed various techniques of basketmaking.

California 26: A Pomo Dance



Front

A Pomo Dance. Pomo dances were often associated with the *kuksu* cults, named after one of the spirits. Initiation into the cults was restricted to youths of exceptional promise or of high-status families. In the cult ceremonies more than 20 spirits were impersonated and costumes were noteworthy for their extensive use of bright feathers. One of the "spirits" wore a long artificial nose.

Musical instruments included the plank drum, whistles, wooden clappers and the bullroarer (a thin piece of wood whirled around on the end of a cord to make a noise like thunder).

Initiates were "killed" with arrows or spears and then "resurrected." Some of the participants demonstrated their powers by "eating" hot coals or carrying rattle-snakes. These ceremonies took place in a religious lodge, which was half underground.

Back

Sweat Bathing. The use of the sweat house was widespread in California though not universal. The sweat house was generally a substantial structure of log construction and often earth-covered. This was unusual in this area of poorly built, temporary shelters. It served not only as a sweat bath, but also as sleeping quarters for the men, and was used daily, not occasionally. Heat was generated by smoky fires and not by heating rocks and pouring water over them, as in the Finnish sauna common today. The sweat bath had a ceremonial significance, and was never, except under rare circumstances, open to the women.

Yokuts Houses. The Yokuts (Mariposan) of the San Joaquin valley of California had a distinctive house style as is illustrated. Their houses were thatched with tules and constructed in long rows. Each was shared by several families and each family had its own entrance

and fireplace. Earth-covered sweat houses were often constructed nearby.

California: Discussion Questions

1. Why did the California Indians not farm?
2. Discuss the various specialist roles of the shaman.
3. How were acorns stored?
4. What is tannin? Are there examples of a similar substance in foods we eat?

California: Learning Activities

- *1. Collect some acorns. Bring them to class.
- *2. Pomo basket weavers made excellent baskets. They also developed interesting geometric designs by using different kinds of plants. Draw some Pomo designs.
- *3. Tule, or cattails, were commonly used for weaving. If cattails are available try a simple weaving project using them.
- *4. To grind acorns and other nuts and seeds, the California Indians used mortars and pestles called metates and manos. Find out what these look like and make sketches of them.
- *5. You are a California Indian, and you are about to prepare a meal that includes salmon, rabbit, wild berries and acorn soup. Make a list of all the things that would have to be done to obtain these foods and prepare them for eating.
6. Name some other foods that contain tannic acid. Bring some samples to school.
7. Make acorn soup. See Learning Activities in the manual for *Life in Early North America*, Spanish Missions, for the recipe.
8. Jewelry made from mollusc shells was common in California. What kinds of shells would be used? Write a few sentences about each creature. If possible, obtain some of the shells to show the class.
9. Dugout canoes made of redwood were used by the northern tribes in this area. What is redwood? Prepare a brief report about it to share with the class.
10. Decide on an appropriate material (perhaps straw or dried grass) and make a model of an acorn storage unit.
11. Stage a presentation showing some of the specialist activities of the shamans. (Some controlled the weather, some cured or prevented snakebite, some cured diseases, etc.) Divide the class into groups and have each group present an interpretation of a particular shaman's specialty.
12. Try weaving items similar to some of those shown on Card 25.

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California: Films

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Basketry of the Pomo. (U./Cal.) Shows gathering of wild plants and how they are used in basketmaking techniques.

Indians of California Parts I and II. (U./Cal.) Study early life, buildings, dances, songs, arrowhead-making, deer hunting, gathering of acorns and cooking.

Indian Family of the California Desert. (EBF) An Indian woman from the Cahvilla tribe recalls her life.

California: Filmstrip

Early California Indians. (1954) Uses drawings to describe food, clothing, houses, boats and customs of the California Indians.

The Plateau: Cards 27-29

The Plateau has sometimes been termed an area without distinctive cultural features. The region includes much of the interior of present-day British Columbia, Washington and Oregon. The Plateau peoples had the same economic base, fish, and employed the same techniques on the rivers to catch salmon as the peoples of the Northwest Coast. Their pit houses were similar to the earth lodges of the Plains and the ceremonial houses of California. Plateau religious practices centered on the obtaining of a vision and guardian spirit by fasting and prayer in a lonely spot; this complex they shared with the Subarctic and the Plains. Clothing was generally of buckskin as in the Plains and Subarctic, occasionally of bark fibers as on the Northwest Coast. The Plateau peoples made only sun-dried pottery, and this very rarely. Basketry served many of their needs in this respect. Canoes were usually dugouts, although occasionally bark canoes were used.

One aspect which is cited as a basis for claiming there was a distinct Plateau culture area is an emphasis on pacifism. But even this was hardly true on the eastern fringe of the area where groups such as the Nez Percé and others took over Plains culture with its counting coup, feather war bonnets, and horse trappings.

The aboriginal culture of the Sanpoil and Nespelem have been cited as representative of typical Plateau culture lacking great evidence of influence from either the Northwest Coast or the Plains. The Shuswap and Thompson Indians also fit this pattern reasonably well, as do the Klamath.

Plateau 27: Plateau Hunting and Fishing



Front

Dip Netting. The salmon were as important to most Plateau Indian groups as they were on the Northwest Coast and dip netting was a principal means of obtaining the fish. Nets were made of nettle or hemp fibers. The man dip netting places the fish in a rock depression near him and the woman guts and fillets them for drying on the racks above.

Cooking was often done by placing fish or meat with water in a tightly woven basket. Hot rocks were then added to boil the food. Fish or meat was also baked in the ashes or roasted on spits.

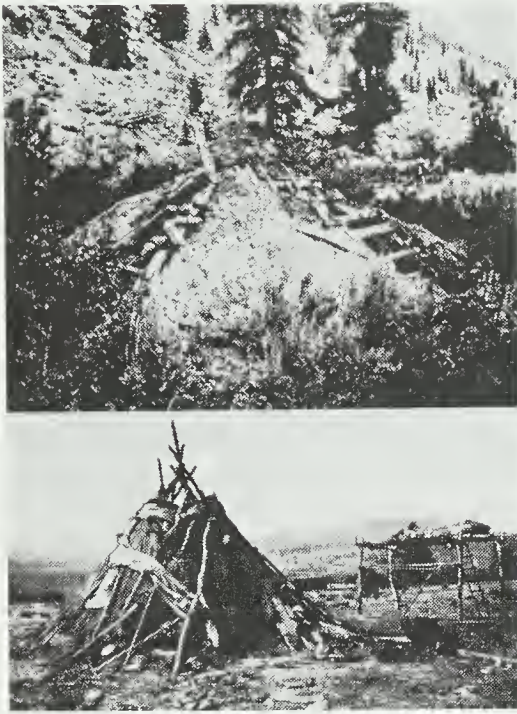
Back

Thompson Indian Chiefs. Illustrated are two Thompson Indian chiefs, members of the larger Interior Salish language group. These Plateau Indians wore fur robes and buckskin clothing. Every band had its own chief and this position was frequently passed on to the eldest son. Each time a raid was carried out against another group, a special chief was elected to lead the warriors into battle.

The Thompson Indians used both the dugout and the bark canoe, but as the rivers in this area are frequently very swift and full of rapids, most Indians walked and carried their possessions on their own backs and with the aid of dogs. Small snowshoes were used in winter when the snow was deep. Unlike that of their coastal neighbors, their carving never attained a very high degree of excellence, but they did make excellent and beautiful blankets and baskets.

Indians of the Plateau (Map). The Plateau area is one of geographic diversity with deep valleys and canyons, open areas, forested mountains, lakes and rivers. The Plateau is drained by the Fraser and Columbia River systems. Fish were an abundant and important resource for the Indians of this area. The two main language groups of this area are Salish and Sohaptin

Plateau 28: Houses of the Thompson Indians



Front

Winter House of Thompson Indians. Although the pit house was the typical dwelling of the Plateau it was not universally used. Tribes along the eastern edge lived in skin-covered tipis whereas those in the central area inhabited the large, mat-covered lodges.

The pit house had the advantage of good insulation so it was usually warm. Moisture could, however, seep in and the occupants could expect a little of the earth which covered the roof to shake loose when someone entered or left.

The Indians of the Plateau stored most of their food outside the house in boxes raised on poles or in bark-lined pits.

The house and its contents were owned by the wife and inherited by her daughter. Canoe and tools passed from father to son.

Summer House of Plateau Indians. The house in the photograph is a summer dwelling of the Shuswap Indians at Kamloops. The Shuswap were one of the tribes that constituted the Interior Salish group. The Shuswap are centered in the Kamloops-Williams Lake area.

In the summer, the plateau area can be extremely hot, and this is reflected in the simple rough pole summer house. The summer house was utilized as a shelter only and was constructed from wooden poles which were covered with mats of rushes or bark. As it was considered to be a temporary dwelling, it was made as quickly and simply as possible from available local materials. The platform in the background provided a safe storage place.

Back

A Pit House. The diagram identifies each part of the pit house.

Building a Pit House. These photographs illustrate the various stages of construction of a winter "pit house".

Plateau 29: Gathering Roots, Seeds and Berries



Front

Digging Roots. Indians of the Plateau mastered the use of a tremendous range of edible plants. Even today, out of preference rather than necessity, some gather certain lily roots as delicacies and wild herbs for flavoring their foods. The digging stick was a widely used implement for loosening the earth and exposing the root sought.

Indians of the Plateau had first-fruit ceremonies associated both with the coming of the salmon and with the ripening of particular berries.

Back

A Cooking Basket. To make baskets waterproof, they had to be woven very tightly. The fibers would swell when the basket was filled with water and the basket would become watertight. Waterproof baskets were used for carrying water, and also for cooking by partially filling the basket with water and lowering rocks into it to parboil the contents. In the northern plateau, the preferred material for cooking baskets was split cedar root.

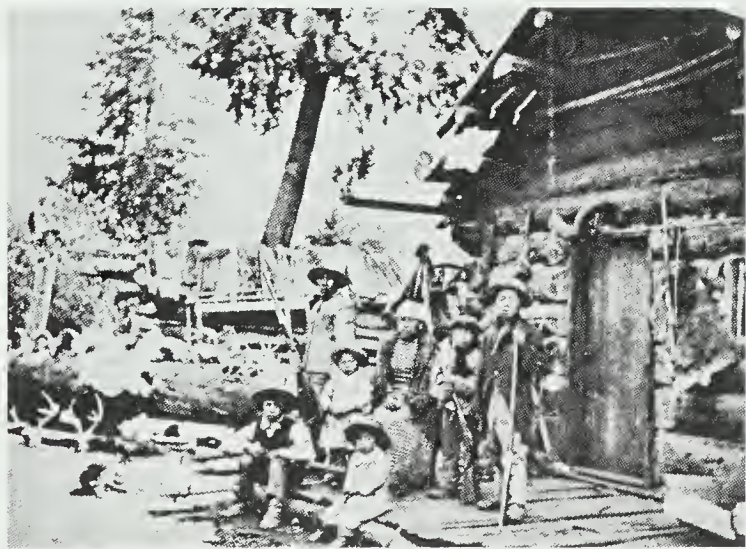
Preparing Skins. The making of skins into leather to prevent them from decaying is a very ancient art. Practically all animal skins can be turned into leather by a

skilled craftsman. Even salmon skin can be preserved and utilized for a variety of purposes. After the skin was removed from the animal it was stretched on a frame so that the attached flesh, fat and hair could be removed by scraping (as illustrated). Scrapers, prior to the introduction of steel, were made of bone, stone or wood. After each side of the skin had been carefully scraped, the skin was thoroughly rubbed with a compound to prevent it from decaying. The nature of this compound varied from one group to another. Various processes were then used on the cleaned and preserved skin depending upon its intended use. While the process may sound easy, it is one that in aboriginal times required great skill and patience. Women usually worked the skins.

Gathering Waterlily Seeds. *Wokas* is the Klamath Indian name for the great yellow waterlily and for a flour-like substance made by grinding its seeds. The Klamath Indians of South Central Oregon are well known for the use of these seeds for which Klamath Marsh was the major source.

A Pile of Waterlily Seed Pods. Illustrated are the baskets used by the Klamath Indians to collect waterlily pods, and a large pile of pods containing the seeds to be ground into flour. These baskets are made from the stalks of cattails or tules.

Plateau: Related Pictures From *One World Sets*



1A/4 Central Interior, B.C. Indian family outside their log cabin.

Plateau: Discussion Questions

1. How is sun-dried pottery different from other pottery?
2. Discuss how the Northwest Coast Indians and the Plains Indians were similar to the Plateau Indians.
3. What is a pacifist?
4. Are you ever influenced by those around you? Give some examples.



1D/13 Kootenay Lake, B.C. Kootenay Indians in camp.

Plateau: Learning Activities

- *1. Describe a rabbit hunt.
- *2. Make a list of everything used by the Indians to weave baskets.
- *3. Find pictures of baskets made by other Indian groups. Some of the other cards will be helpful. Did any decorate their baskets with figures of men or of animals? On graph paper, make some designs used by Plateau Indians.
- *4. Plan some skits about how Indians discovered which bulbs and roots they could eat.
- *5. What wild plants or berries have you eaten? Make a chart to show what each looks like and how it tastes.
- *6. Draw a picture to show how they grow.
7. List the wild things in your area you could eat.
8. On Card 29 several kinds of berries are mentioned. Do some research and be able to tell about each kind.
9. Describe a canoe trip in the Plateau area. Remember the rivers there are frequently very swift and full of rapids.
10. Compare the Indian method of making leather with processes used today.
11. Make a list of places in this area that have Indian names.
12. List the steps in making a dugout canoe.

Plateau: Student Bibliography

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Northwest Coast: Cards 30-34

The Northwest Coast cultures share a number of distinctive aspects along the entire linear extent from northern California to Alaska. These include an emphasis on wood and woodworking techniques as opposed to the use of other raw materials; status distinctions based on wealth accumulation; dependence on fish, particularly salmon; specialized fishing techniques; an elaborate ceremonial art grading from complex in the north to simple in the south; and a lack of political organization much beyond the single village level. However, there were also distinctive customs applicable to only some groups.

Wood served many of the same purposes as pottery in the Southwest, buffalo hide in the Plains, or bark in the Subarctic. Dishes were of wood and boxes were frequently used for cooking. Canoes were dugouts made from cedar trunks. Houses were of wooden post and beam construction. Adzes, chisels, mauls and wedges were important carpenter's tools.

Northwest Coast peoples were interested in status. Such status was inherited and continuously validated through display of both material and symbolic property. A major feast along the Coast was the potlatch at which gifts were given, serving as a vehicle for wealth display. Among the peoples of British Columbia and Alaska, it became incredibly complex and assumed tremendous importance. In coastal Washington and Oregon it retained its simpler form. In northwest California, the intent was the same, but the wealth articles of large obsidian blades and white deerskins differed from the copers and blankets displayed on the northern coast.

While salmon were a most important food source, a few groups depended heavily on sea mammals. The Nootka of the west coast of Vancouver Island actually pursued and harpooned whales from their dugout canoes.

Not all Northwest Coast peoples carved totem poles, nor is it certain that free-standing poles are truly aboriginal. The ancestor of the totem pole is the carved house post which is an aboriginal trait. Other aspects of ceremonial art, masks, boxes, dishes, etc., are also aboriginal. Totem poles were not made south of the Strait of Juan de Fuca until very recent times, and wooden masks are really only typical from Vancouver Island northward.

The tribes one frequently sees plotted on maps were not really tribes at all in any political sense, but merely

language groups sharing a common culture. Villages were the important political units. On the northern coast, social importance was attached to clans which traced their descent through the mother's line.

Among the Indian groups of the northern Northwest Coast were the Tlingit, Haida and Tsimshian. The Kwakiutl, Bella Coola, Nootka and Coast Salish were language groupings of the central coast. In northern California, the Karok, Yurok and Hupa are generally placed with the Northwest Coast rather than with the California culture area.

Northwest Coast 30: The Northwest Coast



Front

Artist's Impression. This is an artistic interpretation of Indian life and one should be aware that real-life situations may have been partially distorted in order to portray as much as possible on one canvas. However, the painting does illustrate many facets of native life. The physical surroundings are typical of the area—water, mountains, forest. In such an environment transport via water was extremely important, and the people of this area were very skilled in the manufacture of seaworthy craft. A common method of boat building was to hollow out a large log with the aid of controlled fire. Certain canoes, such as those of the Haida, were more than fifty feet in length and as wide as eight feet. Sails were not utilized until contact with Europeans occurred.

Decoration was developed to an extremely high degree, as was the method of acquiring fish which was the mainstay of the economy. Clothing varied from one region to another within the culture area, but was made primarily from untailored animal hides or woven cedar bark. The village across the inlet is typical of the area in that it has a waterside location, is compact, and the houses are made of wood. In addition a series of "totem poles," for which the Northwest Coast is famous, can be seen. Totem poles consist of vertical symbolic crests carved from a single tree. Each crest represents important events in the history of a family.

Back

Indians of the Northwest Coast (Map). The "Northwest Coast" is that area of North America extending south from southern Alaska to Northern California. The area is characterized by an extremely irregular coastline consisting of fjords, inlets, and an infinite number of islands. Coastal mountains run parallel along its entirety. The Japanese Current modifies the climate and, in combination with westerly winds, produces heavy rainfall, much as the Gulf Stream does in the British Isles. The precipitation contributes to thick vegetation which is mainly coniferous with a scattering of deciduous trees. Due to the combination of mountains that frequently plunge directly into the ocean and the often dangerous waterways, sites for settlement are not as abundant as one might expect. The native people were concentrated at waterside locations and lived almost entirely from the products of the sea and the adjacent land (including beaches). In order to exploit the richness of their habitat, movement from one resource site to another was common, and a village group might scatter to several sites at certain times of the year.

A Fish Weir. The basis of the economy of this area was fishing. Salmon, herring, smelt and oolachan were caught during their annual migration "runs" in the coastal rivers and streams. In many places natural weirs helped the Indians catch fish. Some rivers had places where rocks limited the fish to a few narrow channels where they could be caught with basket traps, nets and spears. On the coast, rock pools sometimes stranded fish when the tide went out. It was probably these examples that suggested the building of weirs. The Kwakiutl, Bella Coola and Salish built dams of stones by the banks of tidal rivers in order to trap salmon as the water went down.

Log and brush weirs were constructed by an entire community and supplied many British Columbia groups with as much as two thirds of their annual food supply. The community fish weir was an important factor in uniting a number of families since each contributed to its upkeep and shared in the benefits.

Salmon Harpoon. The salmon spear or harpoon was one of the main fishing devices used by the native peoples of the northwest coast. A two-pronged spearhead was used in the southern zone of this culture area, but northern groups used a single-headed spear. The spearhead was frequently detachable: variations of the spear were developed to exploit different types of fishing conditions — deep pools required different spear equipment than relatively shallow waters.

Barbed Hooks. The composite fish hook with a bone barb and wooden shank was used throughout the area. There were different sizes and styles for different kinds of fish. Halibut hooks were often decorated with carved figures or crests intended to be of magical value.

Northwest Coast 31: Coast Salish Weaving



Front

A Coast Salish Weaver. The Coast Salish were concentrated in what is now southern British Columbia and adjacent northern Washington. A blanket is being manufactured from the "wool" of the small dog in the foreground which, like domestic sheep, was sheared periodically. Textile weaving also involved the yarn of mountain goats and the fine down of geese and ducks combined with vegetal fibers.

The woman in the foreground who is spinning the dog wool has a flattened head. Head deformation was considered a mark of beauty. The child on the right is having its head shaped by means of a padded board (usually of cedar bark) attached to the forehead and lashed with bark thongs to the cradle. Over a period of time the pressure changed the shape of the baby's head.

Back

Shredding Cedar Bark. Here the process of beating the cedar bark is shown. The shredded bark was then

used for a wide variety of items ranging from clothing to mattresses. In the southern region of this culture area reeds were used instead of cedar bark in making mats. *Bark Beaters.* Cedar bark was collected by making a cut near the bottom of a tree, stripping the outer bark and peeling off the inner bark. This inner bark was then taken home and soaked in water and pounded until the fibers shredded and separated. The bark beaters illustrated were used for this purpose.

Painting a Hat. This Kwakiutl woman is painting a rain hat. Rain hats were made of tightly woven cedar bark often two layers thick, and like other aspects of the native clothing, the hat varied from one area to another. The woman is wearing a cape probably woven from the inner bark of the yellow cedar. The "nose ring" was common among women in the area and was made either of bone or wood. Under her cape she probably wears a garment of cedar bark that reaches to her ankles.

Among Northwest Coast Indians artists were almost always men. However, a woman might paint a design or weave it into a basket, blanket or dance costume.

A Chilkat Blanket. The making of a blanket with such intricate detail was extremely time-consuming and the materials were also difficult to obtain. Consequently only wealthy and influential men could own them and their use was restricted to ceremonial occasions. The wool of the wild mountain goat was used and was usually mixed with strands of cedar bark or with narrow strips of sea otter skin.

Since art was a field for men and weaving was done by women, the pattern was designed by a man who laid it out on a pattern board for the weaver to follow.

Northwest Coast 32: Tsonoqua, the Cannibal Woman



Front

Tsonoqua, the Cannibal Woman. Religious beliefs among the peoples of this culture area played an important role in everyday life. However, there was no systematized system of belief and individuals from the same group might give differing accounts of certain aspects of religion. For example, a spirit or god that was important to one person might have a minor position in the cosmology of another.

Certain animal species were considered immortal throughout the culture area. It was believed, for example, that the salmon lived in a large house under the sea and when caught by the Indians the spirit of each salmon returned to this undersea dwelling and could repeat its migratory run the following season. Therefore, the various groups had quite complicated prohibitions to ensure that they maintained good relationships with the salmon. This concept was extended to species such as the oolachan, smelt and herring.

The Tsonoqua woman on this card is interesting because she is complete with cedar-bark clothing and a kidnapped child in her burden basket. Her facial expression, at least the shape of her mouth, is less typical than that of the Tsonoqua portrayed by the mask on the back of the card. The Tsonoqua woman was the "bogey man" of the Northwest Coast. "Be good or Tsonoqua will get you."

Back

Tsonoqua Mask. Masks were common among the Indians of this culture area. This particular one is from the Kwakiutl of northeastern Vancouver Island. Masks frequently represented mythological beings or spirits and were usually handed down from one generation to another within the same clan. They were carved for specific ceremonies and employed in secret society performances and potlatches. A shaman would change his mask according to the particular spirit whose help he was asking, especially while performing the healing ceremony. The artists who made the masks were always male.

Raven Rattle. Rattles were made by joining two hollowed-out pieces of wood containing pebbles with vegetable fiber. There were two main types of rattles: one was round or oval and known as the shaman's rattle; the other was called the chief's or raven rattle. The rattle was covered with intricate carvings. The raven rattle was used by the chiefs when they were speaking at ceremonies.

Bella Coola Dancers. This photograph is of a Bella Coola dancer wearing a mask. Masks were used mainly during the winter months for a wide variety of ceremonies. Of interest in this picture is the transition in dress styles from that of the older people on the left to that of the children on the right. The breakdown of the

traditional religious-mythological aspects of native life began almost immediately after European contact had occurred. However, rituals, songs, dances and masks have been retained and are in use today.

One older man “observing” the dance has a white cane. An interesting exercise is to imagine experiencing a festive event through a single sense: touching, hearing, seeing, smelling, tasting.

Bear Dish. Carved wooden dishes like the bear dish illustrated were of many shapes and sizes. They were frequently carved or painted and sometimes inlaid with various shells. Small dishes were frequently made from alder wood. Very long trough-like “feast” dishes were made by hollowing out a log often using a controlled fire in a manner similar to that used when making canoes. A feast dish might be large enough to accommodate eight men sitting around it.

Northwest Coast 33: The Ancient House Post



Front

An Ancient House Post. This house post is seen just as it was recently found in a remote part of the British Columbia coast. The photograph not only illustrates an ancient house post but also the lush vegetation typical of this rainy area. Also, the closeness of the house post to the water is common among Northwest Coast villages. House design varied within the culture area and, to a lesser extent, within a single village. Some houses were extremely large, up to fifty or sixty feet wide and several hundred feet long. House posts were often elab-

orately carved. Theoretically each family within a house had a section between two posts. It is important to understand that great labor and patience were required to construct a house, given the relatively simple tools that were available. For example, the Indians did not possess the pulley and therefore house building necessitated group cooperation. The completion of a house was a festive occasion.

Back

A Kwakiutl Village. The Kwakiutl house illustrated is the common rectangular type of this group. It was occupied by four families, with one family in each corner. The boards that constitute the outside of the house are arranged vertically. Some writers interpret vertical boarding as a result of the availability of iron nails; others, however, suggest that vertical boarding was typical of the Kwakiutl and Haida previously. Inside the house heavy horizontal beams ran from one corner post to the next and provided the framework around which the house was constructed.

Note the painted decorations on the outside of the house and the totem pole just above the beached canoes. English words were added to traditional symbols but were merely part of the decoration. This permanent village stands in marked contrast to the temporary summer camps. The photograph was taken at Xumtaspi in 1884.

Inside a House at Nootka. The Nootka people lived on the west coast of what is now Vancouver Island. The house illustrated shows two very large carved house posts supporting ridgepoles across which roof planks were laid. The house was almost flat-roofed. The bench-like structure on the left side was used for sleeping and eating. In front of the left house post can be seen a distinctively carved “whale saddle” which had ceremonial significance for these hunters of the sea mammals.

Clothing consists of woven cedar-bark cloaks. Note the distinctive basketry hat on the man at the left. In the center foreground a red cedar cooking box is in use and drying fish are suspended from poles strung beneath the rafters.

Some Nootka houses were huge. After his 1778 visit, John Meares wrote describing the home of a principal Nootka chief in which 800 people were gathered. It had several fires and the entrance was through the mouth of an enormous carved image. He was impressed with the magnitude of the house.

A Coast Salish Summer Camp. While the native peoples had more or less permanent village sites, they had to move to other locations at various times of the year to exploit certain specific resources. Not all of the village would move to these resource sites. The picture illustrates a temporary summer camp of the Coast Sal-

ish of Puget Sound. The house is very small compared to their permanent winter dwellings, and is constructed from woven cedar-bark matting placed over a light-weight frame.

One of the people in the picture has a cape of woven furs; the other has a woven cedar-bark cloak. Cedar dugout canoes can be seen, one in the water and one by the shelter. The baskets on the ground serve many purposes including holding the berries picked.

Woodworking Tools. It is perhaps surprising that with limited tools for woodworking such a wide variety of goods could be manufactured ranging from large houses and canoes to delicate carvings. Tools were made of wood, stone, bone, horn, clam shells and even beaver teeth. Simple drills which were rotated between the palms of the hands consisted of a short wooden handle to which was attached a cutting bit. In addition to the use of tools the Indians were very skilled in the technique of controlled burning.

Adze marks were sometimes left as decoration but were often removed by smoothing the wood with shark-skin sandpaper or with the horse-tailed rush. The particular tools illustrated are a beaver tooth blade, stone hammer, wooden wedge and stone adze.

Northwest Coast 34: A Kwakiutl Dance



Front

A Kwakiutl Wolf Dance. Some groups among the Kwakiutl had three secret societies: the Shamans, the Ones-Returned-from-Heaven, and the Nutlam. Members of these societies had special roles and special dances they performed. According to the myth of the Nutlam Society, Wolf Spirits captured the ancestors of certain families and when the ancestors returned they acted like wolves, killing and eating dogs.

To add to the drama of their rituals the Kwakiutl employed many tricks. Animal bladders filled with blood

were hidden in a man's costume and pierced when he was "stabbed." Elaborate masks were worn by spirit impersonators and sometimes they opened to reveal a second mask giving the appearance of metamorphosis. The illusion of flying was created by actors and puppets swinging from ropes in the dimly lit longhouse. Hollow kelp-stem speaking tubes buried under the floor allowed spirits to "speak" from under the fire and tunnels with trap doors allowed actors to disappear and reappear. When a cannibal dancer performed he ran through the audience biting bits of skin from the arms of spectators (who had been paid in advance) and finally ate from a small black bear which had been smoked and masked in advance to give the illusion that it was a human corpse.

Back

Wolf Mask. The wolf mask illustrated is an example of the delicate skill exhibited by these coastal people, and particularly so when we realize the very simple instruments that they had at their disposal for the making of such works of art. Artists were "employed" by wealthy "patrons," and this is one of the few regions in native North America where "professional" artists existed.

Whistles. In addition to percussion instruments, the Northwest Coast Indians also had flutes, whistles, and reed instruments similar to oboes or clarinets. The whistles were representative of supernatural voices and were commonly used at Kwakiutl and Nootka religious ceremonies. Songs were the property of individuals and could be sold or inherited. Northwest Coast Indians did not, however, have professional musicians as we do today.

A Chief Holding a Broken Copper. These coppers were cold hammered of native copper and the top half was decorated with clan or personal symbols using black lead. As with modern objets d'art the value of a copper depended on the price given for it in the last potlatch. The very height of wealth was shown by breaking a copper into bits and throwing them into the fire or into the sea. The only way a rival could surpass this feat was to destroy a copper of greater value.

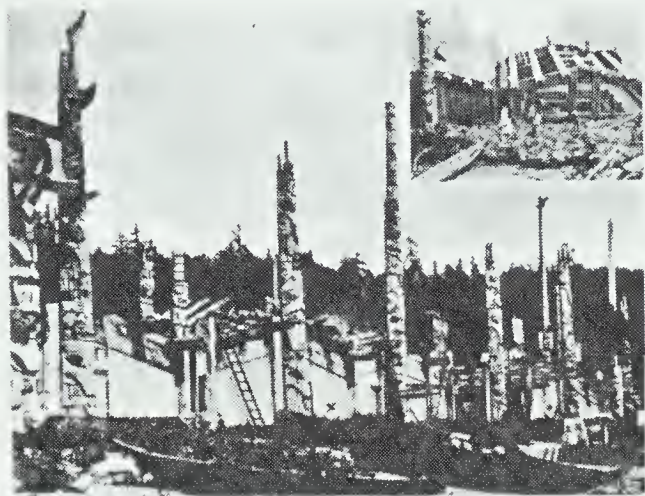
A Chief at a Potlatch. The potlatch was a means of increasing status. Among the Kwakiutl over 600 titles or designations of rank have been identified. Titles could be passed on to others at a potlatch and a person could enhance his own status by giving away a great deal.

In recorded potlatches, gifts were as generous as six slaves, 54 elkskins, eight canoes, three coppers, 2,000 silver bracelets, 7,000 brass bracelets and 33,000 blankets. Fifty seals might be required for the feast.

The government of Canada outlawed the potlatch in 1936 but in recent years, the tradition of the potlatch has been shown to be very much alive. Gifts continue to

include non-material wealth such as names, songs and sacred dances. Material items include thousands of dollars in cash. Complicated dances are performed by the aged, the mature and even the very young. Intricate masks and beautiful costumes are brought out for the occasion.

Northwest Coast: Related Picture from *One World* Picture Set



2A/8 An Indian village in the Queen Charlotte Islands. 1878.

Northeast Coast: Discussion Questions

1. Discuss the statement, "You could almost say a Northwest Coast Indian's life began and ended with cedar bark."
2. Head deformation was practiced on the Northwest Coast. Discuss. Are there any other customs similar to this?
3. What is a potlatch?
4. How is Indian design like a caricature?
5. Why did the Northwest Coast Indians feel secure and have lots of leisure time for arts, crafts, ceremonies and feasts?
6. Are there some stories that just your family would know? Who told them to you? Have you told them to anyone else?
7. The Pueblo Indians had a kachina who was like Tsonoqua. What was its name and how was it like Tsonoqua? What figures do you think of in your culture that resemble her?

Northwest Coast: Learning Activities

- *1. List the wooden dishes and utensils in your home. Find out what kind of wood each is made of. What country does each come from?
- *2. Find Indian stories about ravens, bears, whales and wolves. Make a class library so all can read them.
- *3. Convert an Indian legend into a play. Present it to other classes in your school.
- *4. Obtain a copy of *Flint and Feather*, Pauline Johnson's poems about the Indians of Canada. Study some of her poems. Her most famous poem is "The Song My Paddle Sings." A further work of interest here would be her *Legends of Vancouver*. Where was Pauline Johnson born? Where was she buried? What else do you know about her?
- *5. Many of the houses had elaborately carved door posts. The figures on them and on totem poles represented family legends. Draw a door post or a totem pole. Make up a legend to go with your drawing.
- *6. Salish children played a game called *Captive of War*. Two teams of equal size (usually 4 to 15 players) stood behind two lines 60 feet apart facing each other. A chief stood halfway between the two lines of players. When he clapped his hands the game began. The object of the game was for a player on either side to touch the hand of a player on the opposite side and run back to safety behind his own line. A player was free to move forward until he touched the hand of the opposing player. Nothing happened to the player who was touched, but the player who touched him had to scramble back to safety before anyone on the other team tagged him. Anyone who was caught became a prisoner and the game continued until all on one side were captured. Try it. Do you play any games similar to this one? What are they called?
- *7. Make some black-and-white drawings of animal symbols (wolf, bear, whale, raven, frog, thunder-bird).
8. Prepare a large collage showing the different ways the Northwest Coast Indians used cedar. Refer to the lists previously prepared for Cards 31 and 33.
9. Try splitting some cedar.
10. How is fish smoked? Have you ever tasted smoked fish? Try some.
11. Barbecue a salmon. Let each student taste some.
12. Prepare a report for the class about salmon.
13. Salish weaving is unique. If possible obtain a sample or visit an art gallery to see some. Try weaving with paper, wool or reeds.
14. Do some woodcarving.
15. Shred some cedar bark. Be sure to soak it first.
16. Have the students design a project to show the kinds of tools used by Northwest Coast Indians.
17. How were *dentalia* shells used by the Indians of the Northwest Coast? What are they?
18. Using heavy copper foil fashion a miniature of a Northwest Coast Indian copper shield such as the ones which were given away at potlatches.
19. In what direction would you travel from your

- home if you were to visit the Haida Indians?
20. On a blank outline map of British Columbia put the names of these tribes where they are located:

Nootka	Bella Coola
Coast Salish	Tsimshian
Kwakiutl	Haida

21. List the names of some Northwest Coast Indian stories that teach you how to behave.
22. Collect, mount and label plants that coastal Indians may have used for food or other materials.
23. Make wall hangings. Paint a design on a piece of burlap. Fringe the lower edge.
24. Make some natural dyes.

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Worthylake, Mary M. *Nika Illahee: My Homeland*. (Melmont, 1962). A sensitive Indian girl talks about her homeland as her grandmother told her it was.

Northwest Coast: Films

- Haida Carver*. (NFB, 1964) Shows a young Haida Indian artist at work on totem argillite carving.
- Klee Wyck (the story of Emily Carr)*. (NFB) Shows her paintings of British Columbia's coast, trees, Indian villages, totems and carvings.
- Legend of the Magic Knives*. (EBF, 1970) Masks of the Northwest Coast Indians re-enact the legend.
- Loon's Necklace*. (Crawley, 1948) An unusual story made by filming Indian masks. The masks enact the legend of how the loon got its white neckband. The legend is from the Plateau but the masks are from the Northwest Coast.
- Making a Totem Pole*. (NFB, 1955) Mungo Martin sets about to carve a totem pole. Shows the various tools he uses.
- Noohalk*. (Bryant, 1970) Relates an anthropological study of the Bella Coola Indians of British Columbia.
- Paddle to the Sea*. (NFB, 1966) A hand-carved Indian canoe makes an adventuresome journey to the sea.
- This Was the Time*. (NFB, 1970) Masset, a Haida Indian village in the Queen Charlotte Island holds a potlatch.
- Totems*. (NFB) The totem poles carved by the Northwest Coast Indians portray family history, achievement and religious myths.

Northwest Coast: Filmstrips

- Coast Salish*. (DE) Describes the Indians of East Coast Vancouver Island.
- Haida*. (DE) Portrays the Indians of the Queen Charlotte Islands.
- Haida Argillite Carvings*. (NFB) Close-ups of the carvings which depict the social life of the Haida Indians.
- Indians and Eskimos of the Northwest*. (EBF, 1963) Shows the customs of the Indians and the cultural characteristics of the Eskimos.
- Ksan*. (Reid, 1972) B. C. Native Teachers Association. Portrays life near Hazelton, B. C.
- The Nootka*. (DE) West Coast Vancouver Island Indian life is described.
- Northwest Indians — Salish*. (Handy, 1956) Shows their interaction with the environment.
- Pauline Johnson*. (NFB) Recounts the life story of Canadian Indian poetess whose verses and recitations tell of her people.
- People of the North Pacific Coast*. (NFB, 1969).
- Totem Poles of the West Coast*. (NFB) Describes the origin and purpose of the totem poles carved by the Northwest Coast Indians.

Subarctic: Cards 35-37

The snowshoe, the toboggan and the bark canoe were the distinctive elements essential to the exploiting of the harsh Subarctic environment which ranged from coniferous forest to treeless tundra. Bark served many of the same purposes as buffalo hide on the Plains or wood on the Northwest Coast: covering for houses, for canoes, and for dishes and other containers.

The dietary mainstay was generally moose in the southern and more forested zones, and caribou in the tundra. Lake and river fishing was important in some regions.

Clothing was tailored of skins as in the Arctic and Plains. The shelters were transportable bark or caribou-hide tipis.

Population density was lower than in any other culture area of North America, and cultural elaboration was not great.

Only two language families are found in the Subarctic: Athapaskan in the western half, and Algonkian in the eastern.

Subarctic 35: Subarctic Camps



Front

Bark Houses of the St. Lawrence. The St. Lawrence River basin was home for several Indian tribes. This painting gives a generalized impression that could illustrate any one of the tribes. The diet consisted of what could be fished, hunted or collected. The Indians used birch-bark canoes, as illustrated, and were excellent boatmen. This area, with its many lakes and rivers, is

well suited to water transport, and any attempt to travel overland would have been extremely difficult. Therefore, villages grew up near lakes or large rivers, which also gave the summer breeze a chance to drive away the vast numbers of stinging insects; living inland would have been practically intolerable. Housing was of the conical variety constructed from wooden poles over which bark or reeds were placed. The area was quite abundant in wild game with the deer and moose being extremely important; in addition there were fish, wild berries and migratory birds. The various bands that made up each tribe were generally small and very mobile.

Back

Indians of the Subarctic (Map). The Subarctic of North America is a vast area stretching from the interior of Alaska and east of the Canadian Rocky Mountains to the Atlantic Provinces. The tree line is the traditional division between the Arctic and Subarctic. (That is, north of the tree line is the true Arctic.) The area was occupied by two major linguistic families, the Algonkians and Athapascans. But, each of these two large language families consisted of several more-or-less distinct Indian tribes. This area was abundant in wild animals and fish.

A Cree or Ojibwa Camp. The Cree and Ojibwa (the Ojibwa are also called Chippewa) were two major tribes who occupied what is now northwestern Ontario and central Manitoba, with the Cree being the more northerly of the two groups. This sketch could portray either a Cree or an Ojibwa camp. We have assumed that it was Ojibwa. The Ojibwa covered such a large area that they can be divided into four distinct subtribes. Each subtribe consisted of many bands, and each band had 300 or more members. They did not practice agriculture but depended heavily on the wild rice that grew in the shallows of the lakes in their hunting territory. The rice was collected in late summer. In winter their staple food was the moose and in spring and summer they hunted smaller game and caught fish. Fish of wide variety were abundant in this area. Some Ojibwa bands can be placed culturally in the Subarctic, others in the Northeast.

Subarctic 36: Hunters of the Subarctic



Front

Hunting Moose. This painting by George Catlin shows the buckskin clothing and snowshoes of the Ojibwa. The hunter was able to move easily over the surface of the snow and the moose, forced to struggle through deep snow (often with a frozen crust), became tired and could eventually be overtaken and killed.

Back

Hunting Moose. This sketch is a light-hearted and inaccurate illustration of a moose hunt in winter. The moose was not known to stand and wait for the hunter to approach with knife in hand. The North American moose is the largest member of the deer family. A male moose may stand over seven feet high at the shoulder and weigh almost one ton. The females are smaller, not as heavy, and lack antlers. The moose breeds in the fall and the calves are born in the spring. It feeds entirely from vegetation, waterlilies and other aquatic plants and shrubs being particular favorites. The moose is highly unpredictable, especially during the mating season. It is widely distributed throughout Subarctic North America and was of great importance for the Indian tribes of this region.

Hunting Muskrat. The muskrat is essentially a water rat, with soft, shiny, brown fur. It weighs approximately 3-4 pounds when mature, and lives in a river environment. Its diet is almost totally aquatic vegetation, and it makes its home in a small lodge not unlike that of the beaver. The muskrat is usually hunted (mainly by trapping) in the winter for its thick winter fur, but in certain areas of Canada it is also hunted by rifle in the springtime when the ice is leaving the lakes and rivers. For the Indians it was a relatively poor source of food owing to its size, but its fur was utilized to make various garments. With the arrival of the Europeans the

demand for muskrat increased sharply, and particularly so as the supply of beaver declined. Illustrated are two Indians spearing muskrat in winter. Note the marshy surroundings that were a favorite habitat for the muskrat.

Subarctic 37: A Kutchin Dance



Front

Kutchin clothing reflected the Eskimo influence. The short-waisted caribou-skin shirt had long tails in the front and back. Leggings were connected to the moccasins and decorated with porcupine quills and beads. The shirt fringes were also decorated with beads or with dentalia shells. Men wore head bands, necklaces and, sometimes, nose pendants of the same shells. Red ocher and black lead were used to decorate their faces, and their hair was dressed with grease, red ocher and bright feathers.

Women as well as men tattooed their faces but did not compete with them in decorative clothing or make-up. Women performed nearly all the hard work including moving camp and possessions. They ate only after the men had finished. Their life was not an easy or pleasant one, and in times of hardship they killed girl babies to spare them the rigors they themselves had experienced.

In spite of their rigorous life, the Kutchin loved games, singing and dancing in which young and old, male and female participated.

Back

Kutchin Chiefs. The Kutchin are an Athapascan tribe that occupied what is now east-central Alaska and the central Yukon. They were seminomadic, living by hunting and fishing. They lived in dome-shaped dwellings made of skins fastened over a frame of curved wooden poles. As they lacked pottery, practically all of their

utensils were made of wood, bark, or horn. The group was influenced by the Eskimo to the north and the Tlingit Indians to the south.

Their winter clothing was frequently made of two layers, the inside one being of fur worn next to the body. They used beads of dentalia shells as a form of currency and status; the necklaces of these chiefs are made of these shells. Tattooing was in evidence in many parts of northern Canada as a means of body decoration. Unlike the Indians of the Southeast who tattooed their entire body, the Kutchin concentrated on the face.

Camp of a Naskapi Family. The Naskapi (Nascapee) tribe was the most northeasterly of the Algonkian language family, and occupied what is now the northern interior of Quebec and the Labrador Peninsula. This area was open plateau country, and was a feeding and breeding area for the barren ground caribou. These people had no agriculture and lived entirely from hunting and fishing. Much of their clothing and food came from the caribou which were hunted throughout most of the year. They lived in simple tents that were constructed by covering a wooden frame with caribou hides. They had no political organization as such, although each small band did have its own hunting territory. Like the Kutchin in the far west, the Naskapi frequently fought with the Eskimo. Note the "bear-paw" snowshoe which was of a different design from that used by the Indians of the forest.

A Chipewyan Camp. The camp illustrated is on the west side of Hudson Bay near the present-day site of Churchill, Manitoba. This Athapascan tribe occupied a large territory stretching from Great Slave Lake to the west side of Hudson Bay. They were a nomadic people living on the edge of the tree line, and they lived by hunting caribou, moose, muskoxen, migratory birds, and catching fish. They used toboggans in winter which they pulled themselves, and in summer they carried their possessions on their backs. Clothing was made primarily from caribou hides as were their tents.

Subarctic: Discussion Questions

1. How was caribou the same to the Indians of the Subarctic as buffalo to the Plains Indians?
2. Why did they become trappers when the Europeans came? What animals did they trap?
3. Describe the hardships faced in winter. In summer.
4. Why did the Subarctic Indians not make pottery?
5. Famine sometimes forced families to abandon their aged or sick members who were no longer able to care for themselves. Discuss.

Subarctic: Learning Activities

- *1. Find out how the Carrier Indians got their name.
- *2. List all the uses Subarctic Indians had for bark.

- *3. Research and collect information about snowshoes. How many different types can you find? What are the main differences? Construct a snowshoe using materials available to you.
- *4. Compare the methods of hunting caribou to those of hunting buffalo.
- *5. Imagine you are an Indian trapper. Make a map of the area you travel to visit your traps. Include the names of waterways, lakes, swamps, etc., as well as other helpful information.
6. What is *babiche*? Name several uses for it. How is it made?
7. The area in which the Subarctic Indians were located has many rivers and lakes. Name several of them. Locate them on a map.
8. Prepare a report on muskrats.
9. What kinds of fish would be available to the Indians of the Subarctic? Make a list.
10. The Micmacs lived in the present-day Atlantic Provinces of Canada. Read some Micmac Indian legends. Choose one to present as a play.
11. The bow and arrow was a reliable weapon for many Indians. How far could an arrow be shot? How many uses can you list for bows and arrows? How were they made?
12. Sing songs of Subarctic Indians:
Invitation to Dance (This is Music — 4, p. 26)
Play Indian Flute Song (This is Music — 4, p. 26)
13. Carve canoes from soap.

Subarctic: Student Bibliography

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Subarctic: Films

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Cesar's Bark Canoe. 2 parts. (NFB, 1971) Filmed on the Manouane Reservation north of Montreal. Describes the art of building a bark canoe. An excellent film.

Fort Rae N.W.T. (Marlin, 1970) A study of the Dogrib Indians including dances and games.

Grey Owl's Little Brother. (Film Classic) Grey Owl raises a young beaver until it is full-grown, then releases it to mate and live in the wilds.

Indian Hunters. (NFB) Shows how the Indians of the Subarctic must search for new territory with abundant game.

Snowshoeing. (Sterling Educ. Films, 1968) Explains how snowshoes can be fun and demonstrates how to use them correctly.

Subarctic: Filmstrips

Indian Snowshoes. (NFB, 1963) Shows each step as an Indian craftsman shapes the frame and weaves the webbing for a new pair of snowshoes.

People of the Subarctic. (NFB, 1969) A study of the life of the Indians living on the tundra.

Arctic: Cards 38-40

In all of native North America there was only one culture area with nearly 100 percent correlation between race, language and culture. The two major groupings in the Arctic were the Aleuts of the Aleutian Islands and Alaska Peninsula, and the Eskimo who stretched from Alaska Peninsula, and the Eskimo who stretched from Alaska to Greenland. The Aleut and Eskimo languages are related, and the people themselves are very similar in physical type. There was some variation in culture across the Arctic, but the common complexes outweigh any significant differences. Population density was highest among the Alaskan and Greenland Eskimos and thinned measurably across Canada.

The distinctive attribute of Eskimo culture was its ability to adapt through technical means to the rigors of extreme cold. The dog sled, the snow house, the kayak, the use of bone, ivory and antler in place of wood, and neatly tailored clothing for maximum body heat retention all permitted the Arctic dwellers to survive in this inhospitable climate.

The Eskimo and Aleut were with one exception, sea mammal hunters. Of the sea mammals, seals were the most consistently important animal taken. Caribou were hunted inland during the summer, and one group, the Caribou Eskimo near Hudson's Bay, remained there all year round.

Like most areas of low population density, the Arctic exhibited little in the way of true political organization. The band or village was the basic unit of society above the nuclear family. Some cultural elaboration did occur in western and southern Alaska with masked dances and performances in ceremonial houses.

Eskimo religion was unorganized and centered on a belief in spirits. One such spirit, for example, was an underwater being who controlled the supply of seals.

Arctic 38: Eskimo Walrus Hunting



Front

Butchering Walrus. The pictures of this section were all taken by Fred Bruemmer, a noted Arctic photographer. Most of them are of Eskimos in the Bathurst Inlet area of the central Arctic. According to the photographer there are now only 89 people in 11 widely scattered camps following the way of life portrayed here. The men hunt, fish, and make or repair hunting and fishing equipment. The women cook meals, prepare skins, sew clothing and tents, and take care of the children.

The people of Bathurst Inlet look to the sea for seal in winter and early spring. *Netsiak*, the seal, is the subject of their conversation. In spring they look inland and their talk is of *tuktu*, the caribou.

To the west and to the east walrus are hunted. A male walrus can be 10 or 12 feet in length and weigh up to 3,000 pounds. It lives on fish, molluscs and crustaceans.

The Eskimo husky dog is probably part wolf by inheritance. It is hardy and reliable. Although it can devour 10 to 15 pounds of meat at once, it is normally fed about one pound of meat and a quarter pound of blubber per day. A team of eight dogs hauls up to 800 pounds on a sled and can easily cover 30 to 40 miles in a day. With a lighter load, teams have travelled as much as 100 miles in 24 hours.

The dogs in this picture are hitched to the walrus with a fan-shaped hitch. In other parts of the Arctic, dogs are hitched in line.

Note the walrus hides and heads in the background. It has been a good hunt.

Back

Peoples of the Arctic (Map). The Eskimo inhabits that part of North America devoid of trees. They are also located in a small section of Siberia, and along sections of the east and west coast of Greenland. While language and material aspects of their culture are similar from east to west, there are many local variations. With some notable exceptions they were predominantly a coastal people, living from the products of the sea and adjacent coastline. Arctic topography is extremely varied from open tundra country to mountains and fjords. Climatically, the area is characterized by long cold winters, short cool summers, and little precipitation.

Ancient and Modern Weapons. The Eskimo sitting on the sled is holding a rifle, the modern method of killing animals. To his right is a modern knife. In the foreground is an old style harpoon with a detachable toggle head. The harpoon is thrust into the animal from close range and, when it is pulled, the head comes off under the hide, turns sideways and secures the catch.

In the central Arctic where there are no walrus, the Eskimo have perfected the art of seal hunting. When the sea freezes, the seal gnaws through the ice to keep breathing holes or *agloos* open. Trained dogs find the agloos, the top layer of snow is taken out with a snow knife, the exact shape of the hole is determined with a caribou antler probe, each telltale bit of snow or ice is taken from the water with a muskox horn spoon, the snow is replaced and a slender, feather-topped, bone *idlak* is inserted into the agloo. The hunter waits motionless on a muffling mat of caribou hide for hours until the *idlak* jiggles and then thrusts his harpoon through the snow into the seal.

Another means of hunting seal is to approach a sleeping seal by squirming along the ice. When the seal looks up the hunter acts like a seal by simulating flippers until the seal goes to sleep again. It may take hours to get within rifle range; it used to take all day to get within 12 feet for a harpoon thrust.

At other times, when ice is thin, the hunter may hide behind a block of snow and scrape his harpoon back and forth on the ice for hours. When the curious seal surfaces to find the source of the sound which travels far under water, the hunter lures him into harpoon range with whistling and mewing sounds.

An Igloo. The term *igloo* means house and *igloovigaq* means snow house. Only in the central Arctic did Eskimos live all winter in snow houses. In Greenland and Alaska the snow houses provided shelter on hunting trips but more permanent winter houses were built of sod, stones, bones and driftwood.

When the snow is right, 40 or 50 pound blocks are cut with a long-bladed snow knife and the house is built in a continuous spiral of inward-bevelled blocks. Sometimes several snow houses are interconnected. A low passage entrance contributes to the preserving of the warmth generated by human bodies and seal oil lamps. After a few days the interior becomes glazed and starts to drip.

Kayak. There were two types of boats used in the Arctic, the kayak (illustrated) and the umiak. Both are constructed by making a frame of bone (whale ribs) or driftwood over which is stretched a covering of hide (usually sealskin). The umiak is an open boat not unlike our present day rowboat, and is propelled with oars and sometimes with a sail. The kayak is a narrow one-man craft, and is one of the finest boats in the world for the conditions under which it operates. It looks like a

present day racing shell, and is propelled with either a single or double-ended paddle. The boat is covered in, and some are designed so that the jacket of the paddler is attached to the kayak thus making it almost impossible for water to enter the craft from outside. A skillful paddler can right an overturned kayak with a single stroke of his paddle. Kayaks are used for hunting as they are swift and silent.

Arctic 39: Scraping Skins



Front

Scraping Hides. Scraping hides was the work of women as can be seen in this photograph of an Eskimo woman working on a sealskin. The seal, unlike other sea mammals, was hunted all year by the Eskimo. In winter they were hunted through the ice at breathing holes, and in summer from the kayak or by patiently approaching seals that were basking in the sun on the ice. The seal, like the caribou, was for many Eskimo groups of critical importance. It provided a substantial portion of the diet; its fat was used for cooking and heating; its skin was used for a variety of purposes including the covering for the summer tent, clothing and boat building. It was taboo for certain Eskimo groups to cook products from the sea, such as the seal, with products from the land, such as the caribou.

Back

The Ring and Pin Game. In this game, usually played indoors, a needle-like object is held in one hand. Small pieces of ivory or bone with holes in them are gently thrown into the air, and the object of the game is to catch them with the pin. Among the Eskimo, games stress co-ordination as this one does, or strength and endurance like the football game. These qualities are essential to survival.

Note the canvas tent in the background. It is more

commonly used today by migratory Eskimos than the traditional caribou-skin tent. Note also the features of the Eskimo woman and child. Many people think of Eskimos as having rather flat noses, but this is not usually the case.

A Soccer Game. Football was not a new game for certain Eskimo groups when the Europeans arrived. In its original Eskimo form, the game used a ball made from the membrane of a caribou which could be both kicked and thrown by hand between the players. The origin of the game, and exactly how it was played are unknown, but it is believed that members of both sexes joined in the game.

Tests conducted by the United States army show that (according to the criteria of the test) a highly-trained Arctic soldier is two and one-half times as fit as an average airman. But the average Eskimo is three and one-half times as fit. When pursuing a polar bear a hunter may run all day without once pausing.

Tug-o'-War. Adult Eskimos engaged in games when larger groups congregated in early winter after the caribou hunt and before the seal hunt. Weather conditions often made it impossible to venture outside the dwelling. In summer, migration between food resource sites left little time for leisure. However, children, like children everywhere, had games for all seasons of the year. And children's games often imitated the actions of the adults such as making houses on a miniature scale or hunting.

Arctic 40: Eskimo Dogs



Front

Loading Dogs. When this Eskimo family travels in search of caribou, each dog must carry its share—40 or 50 pounds. Dogs are not fond of such burdens and may try to “lose” their loads when the family crosses a creek.

During the months of migration this family lives in

the caribou-skin tent being carried by the man. In spite of its seal gut window the tent is dark but it is warmer than the more common canvas tents.

The caribou supply skin for clothing and shelter, sinews which are used as thread, and meat, an important part of the diet from spring through fall. Arctic char and whitefish are caught in great abundance by the men. Women and children split and gut them and hang them out to dry. Dried caribou meat and dried fish are saved for winter use.

In camp child-tending is entirely a woman's responsibility but on the migration, father does his part.

Back

Bow and Arrow. For the Eskimo the main hunting weapon apart from the harpoon was the bow and arrow. Because of the scarcity of materials, the Eskimo bow was often a “compound” type (illustrated) that might employ wood, bone and ivory laboriously pegged together and backed with caribou sinew. Arrows were usually made of driftwood with heads of ivory, bone, wood, stone or copper. The quiver was frequently made of sealskin. The bows and arrows were usually smaller than those used by the Indians further to the south because of the lack of adequate materials, and this meant that the arrows had less thrust and a shorter range. However, Eskimos were generally skilled archers and what they lacked in equipment was made up for in their ability to stalk game. Hunters crept within twenty paces of the caribou to be sure the arrow would find its mark.

Children learned adult roles by observing and emulating older members of the family. Target practice was quite common.

Ice Fishing. The type of fish to be had in the Arctic varies with the geographic location, but arctic char, whitefish, trout and a type of salmon are found in many areas in relative abundance. Various methods of fishing are used at different times of the year. A hook jigged through the ice (illustrated) is a common method of winter fishing. When the fish are migrating, stone weirs are constructed across shallow sections of a river and the fish are speared as they collect in large numbers behind the weir. Fish may be cooked or eaten raw, and to preserve the surplus caught in the summer, the fish are split in half and sun dried. In winter when fish are caught through the ice, they freeze quickly at air temperature and therefore no particular method of preservation is required—except to keep them away from the hungry dogs.

Berry Picking. Eskimos are predominantly fish and meat eaters, and in fact, the word “Eskimo” is an Indian word which means “the people who eat raw meat.” But, in certain areas their diet was augmented by roots

and berries. However, the most common method of acquiring vegetable matter was for the Eskimo to eat the intestines of the game that they caught, thus obtaining the nutrients in the partially digested vegetable matter that the animal had just eaten.

In the fall berries are abundant and the women and children pick them. They are not preserved for winter but are eaten fresh.

Notice the young child on the mother's back. A woman's parka is cut fuller than a man's so that an infant can be carried naked (except for a cap) in a sling on the mother's back. A baby can be moved round to the front for nursing without being taken out. In the past, absorbent diapers of moss or caribou fur were sometimes used but, needless to say, toilet training begins very young. At the first sign of need the infant is removed from the parka and the hardy youngsters don't seem to suffer from the cold.

An Eskimo Family. This Eskimo family is seen in a typical rolling, treeless, rock-strewn landscape. Eskimos were most ingenious in utilizing practically everything that their harsh environment offered. Adaptation to existing conditions was the key to their survival and success. With the advent of the European, the Eskimo quickly borrowed those aspects of white culture that would make living easier in his treeless habitat. His clothing, diet, methods of hunting, housing and transportation techniques have all undergone major modifications as has his cosmology and practically all other aspects of his former life style. Note the great change in clothing as illustrated in this photograph and the use of foreign articles.

Clothing changes were slow in coming because there is no clothing better than that made by the Eskimo for the extreme cold of an Arctic winter. It takes the hides of seven prime caribou to clothe one adult Eskimo and the women are kept busy making and repairing the family clothing. Portable sewing machines are common even among camp or migratory Eskimos today but caribou sinew is still more popular than other types of thread for sewing leather.

Note the enamel utensils. For the Eskimos of Bathurst Inlet, obtaining soapstone large enough to make pots meant a three-week journey and then a month was required to make the pot. The soapstone was chipped out with a stone adze and the pot smoothed by rubbing with harder stone.

Arctic: Related Pictures from *One World* Sets



1A/7 North West Territories. Eskimo family at campsite.



1B/7 Ungava. Building an igloo.



1B/10 Ungava. Eskimo mother dressing her child.



1C/2 Ungava. Mother and children.



1C/16 Ungava. Man helps his grandmother.



2D/5 North West Territories. Eskimo shopping at supermarket.



2D/14 Ungava. Igloo, skidoo and sled.

Arctic: Discussion Questions

1. In a country without wood, how did the Eskimo solve the problems of heat and light?
2. What could be used for windows in an igloo?
3. Discuss the statement "Eskimos are not Indians."
4. Taboos, what are they? The Eskimo did not eat seal and caribou meat together. What are some other taboos?
5. What do you think of the practice of leaving old people and cripples behind to die when food was scarce?
6. How is snowblindness avoided?
7. What reasons could be given for the almost complete lack of jewelry worn by Eskimos?
8. Discuss the Eskimo's ability to adapt through technical means to the rigors of the climate.

Arctic: Learning Activities

- *1. Make a large illustration of an Eskimo harpoon. Describe how it works and what it is used for.
- *2. Make a bow drill. Demonstrate how it works for the class. What are bow drills used for?
- *3. Collect pictures of Eskimo carvings. Display them.
- *4. Prepare a booklet or large chart about Eskimo tools. Include illustrations as well as information.
- *5. Build a model snow house using styrofoam. A group could make a village.
6. The Eskimos were great meat eaters but they also ate vegetables. Find out how they did this.
7. Prepare a report to the class telling the many things whales provided for the Eskimos.
8. Make models or diagrams of the *kayak* and the *umiak*, Eskimo boats.
9. Read some Eskimo legends. Prepare one as a play.
10. Record the reading of a legend. Perhaps some appropriate sound effects could be added.

11. *Aurora borealis* or northern lights are an interesting phenomenon. What are they? What causes them? Is there a similar display in the southern hemisphere?
12. Make a report on Eskimo dogs. Include any pictures you can find.
13. Produce a pageant on this or any one of the cultures you have studied. Choose a theme or base the production on a legend, then weave the dances, ceremonies and integral parts of the culture into a somewhat connected story. When staging the music, ceremonies, plays, dances, songs, verse, jokes, costumes, scenery, etc., it is very important to keep the background to the story as authentic as possible.
14. Sing: *Kayak Song* (*This is Music*—4, p. 39)
Song of the Needlefish (*This is Music*—4, p. 119)
She'll Be Comin' O'er the Tundra (*This is Music*—6, p. 18)
15. In the western part of the Arctic, the walrus were not easily frightened. Hunters could walk up to them and kill them. In the eastern part, the walrus were afraid of men. They would hurry away when they saw them. How do you suppose this happened?
16. Eskimos speak of themselves as *Inuit* or "the people." It was the Cree Indians who gave them the name Eskimo which means "eaters of raw flesh." Can you think of any other group which got its name from other people?
17. Make a large illustration showing the kinds of transportation used by the Early Native Cultures of North America. Label each one and the groups that used it.

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- Freuchen, P. *Eskimo Boy*. (Lathrop, 1951). When Ivik saw his father killed by a walrus, the small Eskimo boy tried to assume the responsibilities of his household. It was almost too much, but his courage saved his family from starvation. Unfortunate illustrations.

George, Jean C. *Julie of the Wolves*. (Harper, 1972).

An exciting story of an Eskimo girl who lived with wolves during one winter. (To be read to the class.)

Glubok, Shirley. *The Art of the Eskimos*. (Harper, 1964). A handsome book of photographs, dignified in layout and sparse simplicity of text. Not too great a variety of art works.

Goetz, Dilla. *The Arctic Tundra*. (Morrow, 1958).

Barren lands are described as the seasons change. Plants and animals of each season are shown in good illustrations.

Harrington, L. *Ootook, Young Eskimo Girl*. (Hale, 1964). Photographs of everyday life accompany the story of this young girl.

Houston, James. *Akavak*. (Longman, 1968). Facing the dangers of polar bears and musk oxen Akavak and his grandfather must find food or starve.

Houston, James. *Tikta ' Liktak*. (Longman, 1965). The tale of a trip taken by an Eskimo boy and his grandfather.

Houston, James. *The White Archer*. (Longman, n.d.). A young Eskimo, Kungo becomes a skilled archer so that he may avenge the death of his parents and the disappearance of his sister.

Houston, James. *Wolf Run*. (Longman, n.d.). New wisdom is gained by Punik as he hunts caribou to ward off starvation.

Lipkind, William. *Boy with a Harpoon*. (Harcourt, 1952). Expresses the anxiety of a young boy who cannot wait to go whale hunting but must learn to hunt seal first.

Pitseolak. *Pictures of My Life*. (Oxford, 1971). Beautiful pictures and tales based on taped interviews with a well-known Eskimo artist are included.

Rapaport, Stella. *Reindeer Rescue*. (Putnams, 1955). An exciting, well-written fictional interpretation of a real event which occurred in 1898—the movement of two herds of caribou to the rescue of a whaling fleet caught in the winter ice at Pt. Barrow. For better readers.

Wilson, C. *On Firm Ice*. (Crowell, 1967). A Netsilik Eskimo experience has been translated into ten related stories.

Arctic: Films

The Alaskan Eskimo. (Disney, 1957) Shows an Eskimo family in the four seasons.

Angotee. (NFB, 1952) A superb film of the life of an Eskimo boy.

How to Build an Igloo. (NFB, 1949) A demonstration of igloo-building in the north.

Land of the Long Day. (NFB, 1952) An Eskimo hunter is shown preparing for a long cold winter.

The Living Stone. (NFB, 1958) A demonstration of stone carving, a traditional creative craft.

Netsilik Eskimos Fishing at the Stone Weir. (NFB & EDC, 1964) A group of the Netsilik tribe of Pelly Bay in the Canadian Arctic as they set up camp and prepare to fish are shown repairing the weir, spearing the fish, stringing the fish on a leather thong and hauling them ashore to clean and store.

Netsilik Eskimo Today. (NFB & EDC, 1964) Filmed without commentary, shows Canada's north, its people, its beauty and its harshness.

The Owl and the Lemming. (NFB, 1971) Animated puppets made of sealskin tell this Eskimo legend.

Tuktu and the 10,000 Fishes. (NFB, 1967) Shows a young Eskimo boy going on a fishing trip. Included also is a demonstration of an Eskimo fire drill in operation.

Yesterday — Today the Netsilik Eskimo. (NFB & EDC) *A study of the impact of a changed way of life for one family.*

Arctic: Filmstrips

Eskimo Carvings. (NFB) Shows the continuation of an age-old tradition of creative craftsmanship, shaping stone, ivory and bone into replicas of Arctic life.

Eskimo Prints. (NFB) An Eskimo artist makes bold designs of birds, animals and hunting scenes — from sealskin stencils and inscribed stone blocks.

Eskimo Sculpture. (NFB) Shows examples of the extraordinary skill in stone sculpture and traces its development.

Fun and Festivals of the Eskimo. (Handy, 1967).

Hunting with the Eskimo. (Handy, 1967)

Life in an Eskimo Village. (Handy, 1967)

Indians and Eskimos of the Northwest. (EBF, 1963)
Describes the customs of the Indians and the cultural characteristics of the Eskimo.

Arctic: Related Materials

Study Prints

People of the Seal. (Encyclopedia Britannica Publications Series No. 5990) is a pictorial record of the culture of Netsilik Eskimo of Pelly Bay, N.W.T. at a time when they had had little interaction with other cultures. Background information appears on the reverse of each of the ten prints.

Slide Sets

Canada's Modern Eskimo: Part 1. (NFB, 1967)

Canada's Modern Eskimo: Part 2. (NFB, 1967)

Caribou Eskimo: Part 1. (NFB, 1963)

Caribou Eskimo: Part 2. (NFB, 1963)

Eskimo Sled Dogs. (NFB, 1969)

How to Build an Igloo. (NFB, 1969)

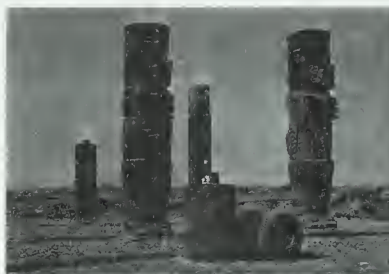
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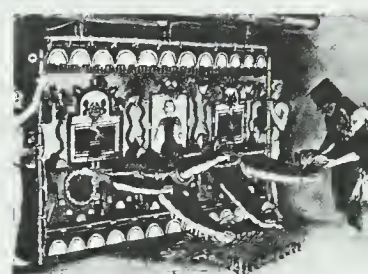
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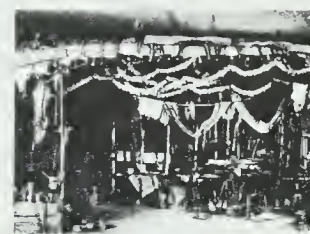
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Student Learning Activities

Mesoamerica: Learning Activities

- *1. The Mayan number system is based on 20's. Most number systems are based on 10's. How do you suppose they came to develop their system? Use Mayan numbers to make up some arithmetic problems for the class.
- *2. Obtain a piece of obsidian to show the class. Can you see why it is called "natural glass"?
- *3. Prepare a report on Cortes.
- *4. Make a model of an Aztec pyramid.
- *5. With a friend invent a picture writing system and exchange messages. How would you teach someone else your language?

Southwest: Learning Activities

- *1. Plan a short play or skit about the Spaniards and the first time they saw the Pueblos.
- *2. Make a kachina mask. Give it a name.
- *3. Write a few sentences about turquoise. Explain how it is used in jewelry-making. Does anyone have a piece of jewelry made of turquoise to show the class?
- *4. Collect pictures of adobe buildings. What parts of the world do they come from? Display the collection.
- *5. The Creeks and Seminoles often performed the Stomp Dance. Find out how it is done. Try some of the steps.
- *6. Stage a play about Pocahontas sparing the life of Captain John Smith.

Southeast: Learning Activities

- *1. Imagine you are the Great Sun of the Natchez. What would you ask your people to do for you?
- *2. Read the story of Pocahontas. Tell others about her. Give the book to someone else to read.
- *3. Role-play some of the jobs of the Stinkards.
- *4. Create a design that could be used as a tattoo. Perhaps you could use it to tell of an adventure of your own.

Northeast: Learning Activities

- *1. Using graph or other squared paper, design a wampum belt.
- *2. Make a large illustration to show the difference between a dugout canoe and a bark canoe.
- *3. List the kinds of trees that would be available to the Indians of the Northeast.
- *4. Make an Indian rattle. A tin can or a gourd can easily be made into a rattle. Indian rattles were made from buffalo horns, turtle shells, gourds, rawhide and bark. Decorate your rattle with brightly-colored designs.
- *5. Pauline Johnson was a Mohawk Indian. Find out who she was and write a few sentences about her.
- *6. Our game of *Pick Up Sticks* resembles an Indian game called *Beaver Lodge*. What similarities do you think of between *Pick Up Sticks* and a beaver's dam and home? Play *Pick Up Sticks*.

Plains: Learning Activities

- *1. Almost no part of the buffalo was wasted. Complete the chart.

Buffalo Part	Used for
skin	
meat	
blood	
entrails	
stomach	
sinews	
bones	
horns	
hoofs	
beard	
tail	
dung	

- *2. If you were a Plains Indian woman what work would you do?
- *3. Make a model travois. What three things was the travois used for?
- *4. George Catlin is famous for his paintings of Plains Indians. See if you can find more paintings by him. Display them.
- *5. Make an Indian war bonnet.
- *6. See if you can communicate a message to the class using sign language.
- *7. Beadwork often decorated the belongings of the Plains Indians. Try making a headband, bracelet, bookmark or a ring using beads. Books on Indian crafts will be helpful to get you started. As well as beads, the Indians used dyed porcupine quills. Using colored straws create some jewelry such as necklaces and bracelets.
- *8. Draw a picture of a tomahawk and a warclub.

Great Basin: Learning Activities

- *1. Find out all you can about the piñon nut. Share the information with the class.
- *2. Design a deadfall. Card 36 will be helpful.
- *3. Pretend you are about to catch a lizard for the family dinner. Write a story about what happens.
- *4. Make a set of two or four objects that could be used to play the hand game.
- *5. Places in this area have Indian names. List some of them.

California: Learning Activities

- *1. Collect some acorns. Bring them to class.
- *2. Pomo basket weavers made excellent baskets. They also developed interesting geometric designs by using different kinds of plants. Draw some Pomo designs.
- *3. Tule, or cattails, were commonly used for weaving. If cattails are available try a simple weaving project using them.
- *4. To grind acorns and other nuts and seeds, the California Indians used mortars and pestles called metates and manos. Find out what these look like and make sketches of them.
- *5. You are a California Indian, and you are about to prepare a meal that includes salmon, rabbit, wild berries and acorn soup. Make a list of all the things that would have to be done to obtain these foods and prepare them for eating.

Plateau: Learning Activities

- *1. Describe a rabbit hunt.
- *2. Make a list of everything used by the Indians to weave baskets.
- *3. Find pictures of baskets made by other Indian groups. Some of the other cards will be helpful. Did any decorate their baskets with figures of men or of animals? On graph paper, make some de-

signs used by Plateau Indians.

- *4. Plan some skits about how Indians discovered which bulbs and roots they could eat.
- *5. What wild plants or berries have you eaten? Make a chart to show what each looks like and how it tastes.
- *6. Draw a picture to show how they grow.

Northwest Coast: Learning Activities

- *1. List the wooden dishes and utensils in your home. Find out what kind of wood each is made of. What country does each come from?
- *2. Find Indian stories about ravens, bears, whales and wolves. Make a class library so all can read them.
- *3. Convert an Indian legend into a play. Present it to other classes in your school.
- *4. Obtain a copy of *Flint and Feather*, Pauline Johnson's poems about the Indians of Canada. Study some of her poems. Her most famous poem is "The Song My Paddle Sings." A further work of interest here would be her *Legends of Vancouver*. Where was Pauline Johnson born? Where was she buried? What else do you know about her?
- *5. Many of the houses had elaborately carved door posts. The figures on them and on totem poles represented family legends. Draw a door post or a totem pole. Make up a legend to go with your drawing.
- *6. Salish children played a game called *Captive of War*. Two teams of equal size (usually 4 to 15 players) stood behind two lines 60 feet apart facing each other. A chief stood halfway between the two lines of players. When he clapped his hands the game began. The object of the game was for a player on either side to touch the hand of a player on the opposite side and run back to safety behind his own line. A player was free to move forward until he touched the hand of the opposing player. Noth-

ing happened to the player who was touched, but the player who touched him had to scramble back to safety before anyone on the other team tagged him. Anyone who was caught became a prisoner and the game continued until all on one side were captured. Try it. Do you play any games similar to this one? What are they called?

- *7. Make some black-and-white drawings of animal symbols (wolf, bear, whale, raven, frog, thunderbird).

Subarctic: Learning Activities

- *1. Find out how the Carrier Indians got their name.
- *2. List all the uses Subarctic Indians had for bark.
- *3. Research and collect information about snowshoes. How many different types can you find? What are the main differences? Construct a snowshoe using materials available to you.
- *4. Compare the methods of hunting caribou to those of hunting buffalo.
- *5. Imagine you are an Indian trapper. Make a map of the area you travel to visit your traps. Include the names of waterways, lakes, swamps, etc., as well as other helpful information.

Arctic: Learning Activities

- *1. Make a large illustration of an Eskimo harpoon. Describe how it works and what it is used for.
- *2. Make a bow drill. Demonstrate how it works for the class. What are bow drills used for?
- *3. Collect pictures of Eskimo carvings. Display them.
- *4. Prepare a booklet or large chart about Eskimo tools. Include illustrations as well as information.
- *5. Build a model snow house using styrofoam. A group could make a village.



